MIND: ITS MYSTERIES
AND
CONTROL

SWAMI SIVANANDA

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PART I

By

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IN MEMORY

OF

MAHARSHI PATANJALI, WHO
HAS SHOWN THE WAYS
TO CONTROL MIND
IN HIS "YOGA
SUTRAS."

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PREFACE

A detailed study of the nature, habits and subtle operations of the mind is indispensably requisite for all and for aspirants particularly. A comprehensive understanding of this vital *manas tattwa* helps the spiritual *Sadhaka* to control the mind easily.

It helps the Rajayogis to have perfect *Dharana, Dhyana and Samadhi.* It helps the Adwaita Vedantis to have good *Sravana, Manana* and *Nididhyasana* (profound and deep meditation). It helps the Bhaktas, too, to have their minds easily fixed on the lotus-feet of their Lord.

A Hindi translation of "*Mind: Its Mysteries and Control*" has been appearing in the "*Kalyan*" of Gorakhpur for the last so many years. The subject-matter on Mind will run on for some years continuously. It is proposed to bring out the same in two volumes, this being the first. The second one will be published subsequently. If the earnest student who searches after Truth finds any the least help from this work, the publication will be amply justified.

My hearty thanks are due to Sri Hanuman Prasad Poddar, who has enthusiastically taken up the work for publication, and various writers whose exalted ideas I have imbibed and expressed in this book in a coloured presentation. The book contains many practical, new and original ideas which I got during deep meditation like a flash. There are very many useful practical hints on meditation as well.

Rishikesh,
February 1935.

OM. OM. OM.
Swami Sivananda.

OM

Universal Prayer.

O Thou Invisible One! O Adorable One! O Supreme! Thou permeatest and penetratest this vast universe from the unlimited space down to the tiny blade of grass at my feet. Thou art the basis for all these names and forms. Thou art the apple of my eye, the *Prema* of my heart, the very life of my life, the very soul of my soul, the illuminator of my intellect and senses, the sweet *Anahata* music of my heart, and the substance of my physical, mental and causal frames.

I recognise Thee alone as the mighty Ruler of this universe and the Inner Controller of my three bodies (*Antaryami*). I prostrate again and again before Thee, my Lord! Thou art my sole refuge. I fully trust Thee alone, O Ocean of mercy and love! Elevate. Enlighten. Guide. Protect. Remove obstacles from my spiritual path. Remove the veil of ignorance. O Thou Jagadguru! I cannot bear any longer, even for a second, the miseries of this body, this life and this *Samsara*. Give *Darshan* quickly. *O Prabhu!* I am pining. I am melting. Listen, listen, listen to my fervent, *Antarika* prayer. Do not be cruel, my Lord. Thou art *Dina-bandhu*. Thou art *Adhama-uddharana*. Thou art *Patita-Pavana* (Purifier of the fallen).

OM SANTI! SANTI!! SANTI!!!

Swami Sivananda Saraswati.

Sadguru Stotra.

ॐ नमः शिवाय गुरवे सच्चिदानन्दमूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥

Prostrations to Lord Siva, who is the supreme Guru, who is an embodiment of eternal life, knowledge and bliss (Existence Absolute, Knowledge Absolute, and Bliss Absolute), who is free from all worldliness, who is an embodiment of Peace, who is without any support and who is the Light of Lights (a mass of Radiance of Effulgence).

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

Prostrations to that Guru, who has opened the eyes, by the collyrium-rod of Knowledge, of those who are rendered blind by the darkness of ignorance.

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The reader is requested to make the following corrections in the text:

Page	Line	For	Read
54	27	7	6
55	1	8	7
"	14	9	8
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Mind: Its Mysteries And Control.

CHAPTER I.

What is Mind ?

1. Mind is *Ātma-Śakti*. It is through mind that *Brahma* manifests as the differentiated universe with heterogeneous objects.

2. According to *Sāṃkhya* philosophy, it is a principle that is derived from the Sāttvic portion of *Ahaṃkāra* or self-asserting principle.

3. According to *Sāṃkhya* philosophy, *Mahat-tattva* or *Buddhi-tattva* comes from *Avyakta* or undifferentiated *Prakṛti*; *Ahaṃkāra* from *Mahat*; Mind from *Ahaṃkāra* (*Sāttvic* Portion).

4. Mind is all electricity.

5. Mind is nothing but a collection of Saṃskāras or impressions. It is nothing but a bundle of habits. It is nothing but a collection of desires

arising from contact with different objects. It is also a collection of feelings aroused by worldly botherations. It is a collection of ideas gathered from different objects. Now these desires, ideas and feelings constantly change. Some of the old desires, ideas and feelings are constantly departing from their store-house, the mind, and new ones are replacing them.

6. This constant change does not in any way interfere with the harmony of mental operations. Only some of the old desires, ideas and feelings depart. Those that remain, work in healthy co-operation and concord with the new arrivals. The new arrivals are strongly magnetised by the old ones. They both work in harmony and this harmony retains the identity of the mental existence.

7. The true nature of the mind consists in the Vāsanās. The two are synonymous. The idea of 'I' is the seed of the tree of mind. The sprout which first springs up from this seed of *Ahaṃkāra* is *Buddhi*. From this sprout, the ramifying branches called Saṃkalpas take their origin. Therefore cut off daily the branches of *Saṃkalpa* from this dire tree of *Manas* and ultimately destroy the tree of mind at its root completely. The cutting off of the branches is only secondary. The eradication of the tree by removal of 'I' is the primary thing. Therefore, if through virtuous actions you destroy the ideas of 'I' which form the very root of the tree of mind, then

it will not spring up again. *Brahma-jñāna*, which enquires the true nature of 'I', is the fire which destroys the mind. It is the 'Jñānāgni' referred to in *Gītā* IV. 37:—

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ।

"The fire of wisdom reduces all actions (and the false 'I') to ashes."

8. "He who knows the receptacle (*Āyatana*) verily becomes the receptacle of his people. Mind is verily the receptacle (of all our knowledge)."

(*Chhāndogya Upaniṣad* V. i. 5)

9. Mind is no other than the Vāsanās generating many rebirths. In those that have cognized their Self the pure Vāsanās with which they perform Karmas will not entail them rebirths. The mind of such Jñānīs is called Sāttvic, but a mind without *Jñāna* is generally termed *Manas*. The mind of a *Jñānī* is *Sattva* itself, while persons without *Jñāna* will follow the path chalked out by their minds.

10. Mind is termed the sixth sense—'मनःषष्ठानीन्द्रियाणि', "the senses of which mind is the sixth." (*Bhagavadgītā* XV. 7) the five senses are the five Jñāna-indriyas (organs of knowledge, sensation or perception).

11. Mind is one of the Aṣṭa-prakṛtis. "Earth, water, fire, air, ether, mind, reason and egoism—

these constitute the eightfold division of My nature." (*Gītā* VII. 4.)

12. Mind is no other than *Ahaṃkāra*, the idea of 'I'. It is indeed difficult to avoid this idea of 'I'.

13. Mind is the common sensory. The five senses are blended there. It can directly see, hear, smell, taste and feel independent of the senses. It is an aggregate of the five senses.

14. Mind is a bundle of habits. Bad habits and prejudices hidden in one's nature will necessarily be brought to the surface of the mind when proper opportunity comes.

15. Mind is merely a bundle of thoughts. Of all thoughts the thought 'I' is the root. Therefore mind is only the thought 'I'.

16. When you seriously and unceasingly think over the nature of mind, it is nothing. When you begin to analyse mind, it is nothing, it dwindles to airy nothing. It is a bundle of thoughts, as already stated, and the thought 'I' is the root of all thoughts. This 'I' is a false idea, a non-entity. When the root of all thoughts vanishes into nothing, where is the boasted mind ?

2. What is mind made up of ?

1. It is made up of subtle, Sāttvic,—*Apanchīkṛta* (non-quintuplicated) Tanmātric matter.

2. According to *Chhāndogya Upaniṣad*, mind is formed out of the subtlest portion of food.

3. In *Sāṃkhya* philosophy *Mahat* is the term used to represent cosmic mind or universal mind. It is the first principle that is derived from *Avyakta*. It is the first principle that is manifested out of the unmanifested *Avyakta*. From *Mahat* comes *Ahaṃkāra*; from Sāttvic *Ahaṃkāra* comes mind; from Rājasic *Ahaṃkāra* comes *Prāṇa*; from Tāmasic *Ahaṃkāra*, Tanmātras; from Tanmātras, gross elements; from gross elements, the gross universe.

3. Size of Mind.

1. Mind is atomic (*Aṇu*) according to *Nyāya* School, is all-pervading (*Vibhu*) according to *Rāja-yoga* School of Maharṣi Patañjali, is of middling size (same size as that of the body) according to the Vedāntic School.

2. One mind is connected with the minds of the whole world. If A is a friend of B, A's mind is connected with B's mind. The minds of friends, relatives, brothers of A are attached to A's mind. Several minds are similarly linked to B's mind also. The minds of those who are attached to A's mind are therefore in turn connected with the minds of those who are hanging on B's mind. In this manner one mind is in touch with the minds of the whole world. This is the *Vibhu* theory of mind of *Rāja-*

yoga (universal mind). According to this Yogic theory, the mind is *Vibhu* (all-pervading).

4. Seat of Mind.

1. Heart is the seat of four Tattvas—*Prāṇa*, Mind, *Ahaṃkāra* and *Ātmā*.

2. The seat of mind is heart according to *Vedānta*. During waking state it occupies the brain.

3. *Ājñā Chakra*, which consists of two lotuses and is situated in the space between the two eyebrows tentatively, is the seat of Mind according to *Haṭhayoga* School.

4. Meditation and concentration on this *Chakra* or centre of spiritual energy leads to control of mind very easily.

5. In sleep the mind rests in *Mukhya Prāṇa* (chief vital air) in heart. *Mukhya Prāṇa* means *Brahma*.

5. Influence of food on Mind.

1. The wise say that purity of food leads to purity of mind.

2. Scents, soft beds, novel-reading, dramas, theatres, cinemas, vulgar music, dancing, flowers, company of women, Rājasic diet, all these excite passions and cause disturbance of the mind. Too

much salt, too much chillies, too much sweets cause intense thirst and disturb meditation. Too much talking, too much walking and too much mixing disturb the mind in meditation. Food has a direct and intimate connection with the mind and plays a vital part in the make-up of the mind. Sāttvic diet calms the mind. Rājasic diet excites the mind. Mark the difference in nature between a tiger which lives on flesh and cows which live on grass.

3. Food plays an important role in meditation. Different foods produce different effects in different compartments of the brain. Spiced dishes, sour things, black gram, onions, garlic, tea, wine, fish, meat, must and oils, etc. excite passions and emotions and should be avoided. They should be particularly avoided by Sādhakas. Heavy food brings *Tandrā* and *Ālasya* (drowsiness and laziness). For purposes of meditation the food must be light, Sāttvic and nutritious. The body is *Annamaya* (made up of food). *Bhairavī Chakra* is in *Annamaya Koṣa*. *Bhairavī Chakra* is *Māyā*. Light Sāttvic food, such as fruits, milk, etc. takes you to *Viṣṇu Chakra*, and thence to *Nirvikalpa* state quite easily.

4. Food exercises important influence on the mind. You see it obviously every day. It is very difficult to control the mind after a heavy, sumptuous, indigestible, rich meal. The mind runs, wanders and jumps like a monkey all the time. Alcohol causes tremendous excitement of the mind.

5. Milk, fruits, almonds, sugar-candy, butter, green gram, Bengal gram (*Chenai*) soaked in water overnight, bread, etc. are all helpful in meditation. *Thed,* a kind of *Kandamūla* found in abundance in Brahmapuri, Vasiṣṭha-Guhā and other parts of the Himālayas, is very Sāttvic. It helps meditation. My friend and spiritual brother Swami Puruśottamanandji used to live on that for some days when he was at Vasiṣṭha-Guhā, fourteen miles off from the reputed Rishikesh. Tea should be given up. It destroys *vīrya.* Sugar must be taken in moderation. It is better if it is given up. *Śuṇṭhi-Sevana* (taking powder of dried ginger) is very good for aspirants. It can be taken along with milk. It removes wind and helps digestion. Yogis take it very often. *Triphalā* (the three myrobalans) also is taken by Yogīs. It removes constipation, cools the system and stops wet dreams. Myrobalan or *Harītakī* (*Harah* of the yellow kind) can be chewed by yogic practitioners very often. It preserves semen and checks nocturnal discharges. Potatoes boiled without salt or burnt in fire are very good.

6. Evolution is better than revolution. Do not make sudden changes in anything, particularly in food. Let the change be gradual. The system should accommodate it without any hitch. *Natura non agit per saltum* (nature never moves by leaps).

7. Food is only a mass of energy. Water supplies energy to the body. Air also furnishes energy.

You can live without food for very many days, but you cannot live without air even for some minutes. Oxygen is even more important. What is wanted to support the body is energy. If you can supply the energy from any other source, you can dispense with food entirely, Yogīs keep up the body without food by drinking nectar. This nectar flows through a hole in the palate. It dribbles and nourishes the body. A *Jñānī* can draw energy directly from his pure, irresistible will and support the body without food. If you know the process of drawing the energy from the Cosmic energy or Solar energy; you can maintain the body with this energy alone for any length of time and can dispense with food.

6. Relation of Mind and Prana.

1. The life of the mind is kept up through the vibration of psychic *Prāṇa*.

2. *Prāṇa* is the outer coat of mind. *Prāṇa* is gross, Mind is subtle.

3. Mind, *Prāṇa* (Energy) and *Vīrya* (semen) are under one *Sambandha* (connection). If you can control any one of these three, the other two are controlled by themselves, quite easily.

4. If mind and *Prāṇa* cease to exist, then thoughts will not arise in any. Both these are one only like the flower and its odour or a *sesamum* seed and

the oil in it. *Prāṇa* and mind stand to one another in the relationship of the supporter and the supported. If either of them is slain, then the other also will cease to exist. The destruction of both will confer *Mokṣa* on all.

5. When the mind is agitated, then this body also is agitated. Wherever the body goes, the mind follows. When both the body and the mind are agitated, the *Prāṇa* flows in a wrong direction. Instead of pervading the whole body steadily and equally, it will vibrate at an unequal rate (unrhythmical). Then the food is not digested properly. Diseases originate. If the primary cause be removed then all diseases will disappear.

6. If the mind is purified with true *Sattva Guṇa,* the *Prāṇa* will be distributed freely throughout the body. The food will be digested thoroughly. No disease will arise.

7. Of a truth, mind departed from the body; it returned after a year's absence and enquired of the organs, "How did you survive my separation ?" "In the same way", replied they, "in which an infant not possessing the power of reflection breathes through the agency of his respiratory organs, speaks through the organ of speech, sees by his eyes, hears by his ears." Mind resumed its place. Then did mind say unto *Prāṇa*, "The quality of containing all, which belonged to me, is due to thee." The function of

mind belongs to *Prāṇa;* from *Prāṇa* or life proceeds all." (*Chhāndogya Upaniṣad* 5. 14. 15). This parable illustrates the superiority of life (*Prāṇa*) over mind and other organs. In reality there was no dispute of any kind.

8. Mind, *Prāṇa, Vīrya* (seminal energy) are three links of one chain. They are three pillars of the edifice of *Jīvātmā.* Destroy one pillar—either mind, *Prāṇa*, or *Vīrya*—, the whole building will fall to pieces. If you can observe *Akhaṇḍa Brahmacharya* (without a break), for a period of 12 years, you will enter into *Nirvikalpa Samādhi* spontaneously without any effort. The mind will be controlled by itself. Seminal energy is a potent *Śakti.* Semen is *Brahma* itself. A *Brahmachārī* who has practised unbroken celibacy for twelve years will reach to *Nirvikalpa* state the moment he hears the *Mahāvākya*—'*Tat Twam Asi*' (That thou art). His mind is extremely pure, strong and one-pointed. He need not have repeatedly undergone the lengthy process of *Śravaṇa* (Hearing) and *Manana* (Intellection). A drop of semen is manufactured out of 40 drops of blood. The energy that is spent in one act of copulation tantamounts to expenditure of mental energy through mental exertion for 24 hours or expenditure of physical energy through physical exertion for three days. Mark how valuable and precious is semen. Do not waste this energy. Preserve it with great care. You will have wonderful vitality and energy. When it is not used, it is all transmuted

into '*Ojas*' *Śakti* (spiritual energy) and stored up in the brain. Western doctors are ignorant of this salient point. Most of your ailments are due to excessive seminal wastage.

9. There are two principal Tattvas in the universe,—Mind and *Prāṇa*. Haṭhayogīs try to control the *Prāṇa*, Rājayogīs try to control the mind. Jñānayogīs start their *Sādhanā* with *Buddhi* and Will.

10 *Prāṇāyāma* cannot bring about *manonāśa* (annihilation of the mind). The Vṛttis are quieted only temporarily.

7. Two kinds of Mind.

(Śuddha and Aśuddha Manas)

1. *Śuddha* mind or Sāttvic mind (pure mind) and *Aśuddha* (impure) mind or the instinctive mind or desire-mind, as it is called, are the two kinds of Mind according to Upaniṣadic teaching.

2. This mischievous and powerful imp of lower mind is the generator of all pains and all fears, and the destroyer of all noble, spiritual wealth. Slay this mind through constant *Vichāra* and meditation on *Om*, and rest in your own *Swarūpa—Sat-chit-ānanda* state.

3. When all Vṛttis or thoughts die away, the frame of the mind remains with the Saṃskāras.

This is termed the Potential Mind. In Vedantic parlance it is called *Antaḥkaraṇa Mātra.*

4. *Ātma-vichāra* (enquiry into *Ātmā* or the Supreme Spirit) can only be made when the mind is Sattvic (pure).

5. "मनसैवानुद्रष्टव्यम्" is the utterance of the Śrutis. *Brahma* is to be seen by the mind. Here 'mind' means the *Śuddha Manas* (pure mind). *Brahma* can be seen by a mind which is equipped with the four means of salvation; which is rendered subtle and pure by the practices of *Śama, Dama, Yama* and *Niyama;* which is furnished with the secret instructions of a qualified *Guru* and which does *Śravaṇa, Manana* and *Nididhyāsana* (constant musing).

6. There are two minds, viz. the higher mind and the lower mind. It is through the higher or Sattvic mind that you will have to control the lower or instinctive mind of passions and emotions.

7. Voice from the instinctive mind will mislead you. Purify the mind and hear the voice of conscience (Sattvic mind).

8. Through the discriminating mind, the lower mind is powerfully mastered by the wise. उद्धरेदात्मनात्मानम् ......"Let him raise the self by the Self." (*Gītā* VI. 5.)

9. A gross mind or practical (*vyāvahārika*) *Buddhi* with selfishness and lust is absolutely unfit

for *Vichāra* and philosophical ratiocination. Selfishness clouds understanding. Selfishness is the bane of life. A sharp, subtle, one-pointed, pure mind is needed for Ātmic enquiry and study of Upaniṣads.

8. Mind in a Jnani.

1. The mind of the Jñānīs cannot be termed as a mind, but only *Tattva* (*Reality*). That which gets differentiated through diverse objects is the mind. The mind of a *Jñānī*, on the other hand, becomes stainless, like copper transmuted into gold by alchemic process.

2. Like flowers and fruits latent in a seed, a residue of *Sattva,* the cause of intelligence, rests always in the heart. Even in the case of a *Jivanmukta*, though the instinctive mind is destroyed, the Sattvic mind does not perish. How will he be able to do *Vyavahāra* (worldly dealings) without an instrument, viz., the mind ? Without being affected by the pleasures or pains of enjoyments, though moving in them, his mind will become inured to them.

3. A *Jñānī* identifies himself with all-pervading *Brahma* and uses his mind and body as his instruments for *Vyavahāra*. An *Ajñānī* identifies himself with his body.

4. In a *Jñānī* the instinctive mind with low desires has perished. But the spiritual, Sattvic form

remains. Note the characteristics of such a mind. There will be no anger or desire. There will not arise any bad impulse of *Kāma* in such a mind. It will be quite unruffled and ever-balanced. The Vāsanās will have vanished. Through internal contentment and freedom from pains there will arise in the *Jñānī* an equanimity of mind in all circumstances and at all places. Even when pains and the rest attaching themselves to his body exhibit themselves on his face, his mind never writhes under them or their antithesis.

5. Now, mark the nature of the mind of a *Jīvanmukta.* It is perfectly balanced under all circumstances. There is not the least longing for objects. His mind is always cool and unaffected by the *Dwandvas* (pairs of opposites). His mind is free from *Harṣa* and *Śoka* (elation and depression). It is neither elated by enjoyments nor depressed by sorrow and grief. It is free from impure Vāsanās. His mind is above worldly things.

6. If the modification of the mind which leans to sensual pleasures be destroyed, the *Ātmā* divested of its *Ahaṃkāra* becomes the unnameable Brahmic Reality.

7. A mind which, though enjoying the diverse objects does not enjoy them may be stated to be *Brahma* Itself.

9. Emotions.

1. *Rāga* and *Dweṣa* (love and hatred) are the two important emotions of the mind, and all the different emotions can be classified under these two headings.

2. It is a weakness to have emotions in the mind. They should be controlled by the intellect and the Will.

10. Sentiments.

1. Religious sentiment, moral sentiment, æsthetic sentiment (or sentiments for the sublime and the beautiful) are the three important sentiments of the mind.

2. Feelings and sentiments are illusory. They are not in *Ātmā*. They are deceptions created by the mind.

11. Moods.

1. *Harṣa* and *Śoka* (joy and grief), exaltation and depression, are the two moods of the mind.

12. Six Passions.

1. *Kāma* (lust), *Krodha* (anger), *Lobha* (covetousness), *Moha* (delusion), *Mada* (pride), *Mātsarya* (jealousy) are the six passions of the mind.

2. Just as heat melts the lead, just as heat and borax melt the gold, even so *Kāma* and *Krodha,* the heating factors of the mind, melt it.

13. Three Dosas of the Mind.

1. *Mala* (impurity), *Vikṣepa* (tossing), *Āvaraṇa* (veil of ignorance) are the three defects of the mind. *Doṣa* means fault or defect.

2. The mind should be rendered fit for salvation, fit to approach its *Adhiṣṭhāna* (substratum), its father, *Brahma.* Remove the three Doṣas.

3. Without hankering after paltry terrestrial things, and causing your mind to fluctuate thereby, may you be immovable as a rock. Those who have no lower mind drive away rebirths to a great distance from them. A mind becomes a prey to fear through its fluctuation.

4. The mind is tossed about among objects of love and hatred like a light feather in a stormy wind. It ever whirls far and wide in vain among sensual objects away from the association with the wise, like a strolling city dog, but no results accrue therefrom. This baneful mind whirls at the sight of its much-coveted immense wealth. This ferocious dog of mind, following its mate of desires, ever preys upon poor ignorant worldlings like carcasses. It will flit in a moment from Howrah to Peris and from

Colombo to Berlin. Not resting on any object firmly, it is characterised by an excessive fluctuating power. It will fluctuate and be confused, will flit away from an object and then return to it, will rejoice in vain and be intoxicated with *Ahaṃkāra*.

14. How to remove the three Dosas.

1. *Mala* (impurities of the mind such as *Kāma, Krodha*, etc.) is removed by doing *Niṣkāma Karma* (selfless, disinterested works). *Mala* means sin also.

2. *Vikṣepa* is removed by *Upāsanā, Trāṭaka, Prāṇāyāma* and *Rājayoga*.

3. *Āvaraṇa* is removed by *Jñāna*—study of Vedantic literature, *Nididhyāsana* and *Abheda-chintana* (after duly understanding the right significance of the *Mahāvākya*—"*Tat Twam Asi*".

15. Three Aspects of the mind.

1. Conscious mind or objective mind, sub-conscious mind or subjective mind (*Chitta*) and super-conscious mind are the three aspects of the mind.

2. Sensational mind, rational mind and intuitive mind are the three aspects of Mind. This is another classification according to Western philosophers.

3. Subjective mind, sub-conscious mind, unconscious mind and *Chitta* are synonymous terms.

Different authors have used different terms. Do not be puzzled. It is *Śabda-jāla* only.

4. Objective mind and conscious mind are synonymous. You see, hear and read with the objective mind.

5. Cosmic mind (Hiraṇyagarbha), Super-conscious mind, Infinite mind, Universal mind are synonymous. Do not be confused.

6. The universe is not a mental creation of *Jiva.* One single, organised thought of the Cosmic Mind (Hiraṇyagarbha) has materialised as the seeming universe.

7. Before you write out a drama, you have a vivid mental picture of the whole drama in your mind. Then you write it out in succession in four acts. When it is staged, it is acted in succession part by part. Similarly, the universe and its movement is a vivid mental picture in the Cosmic mind, in the mind of Īśvara. There is neither past nor future for Him. Everything is 'present' for Him. There is neither 'near' nor 'far' for Him. Every place is *here.* Every time is *now.* The events come out in succession on the stage of the long world-drama as Time rolls on. Atoms rotate continuously. Old becomes new and new becomes old. In reality there is no such thing as old; there is no such thing as single. The Jīvas with individual minds are witnessing the events

in succession. But the Īśvara knows all events at one sweep. He is *Sarvajña* (All-knowing). He is *Sarvavit* (All-understanding) also. He knows every detail of His creation. The Cosmic Mind creates the *Māyā*. Individual minds receive things under delusion.

16. Mind and its laws.

1. Law of association, Law of continuity, Law of Relativity are the three principal laws of the mind.

17. Vrittis of Mind.

(MODIFICATIONS)

1. *Rāga* (attraction), *Dweṣa* (Repulsion), *Taṭastha Vṛtti* (indifference), are the three important Vṛittis of the mind.

2. *Kāma, Krodha, Lobha, Moha, Mada, Mātsarya, Darpa*, (arrogance), *Dambha*, (hypocrisy) *Asūyā* (a form of jealousy), *Irṣyā* (intolerance), *Ahaṃkāra, Rāga, Dweṣa, Ichhā* (want), *Śraddhā* and *Bhakti* are the sixteen Vṛttis of the mind.

The first thirteen Vṛttis bind a man to *Saṃsāra* (transmigration). The last two Vṛttis help a man to free himself from bondage. *Ichhā* is want for food and drink. It cannot be controlled. It remains till the body lasts.

3. Anger resides in the *Linga Śarīra* or astral body. But it percolates into the physical

body just as water percolates through the pores into the outer surface of an earthen pot.

4. Curiosity becomes a desire in the mind. Interest and feeling precede a desire. Hope and expectation fatten the desire.

5. The function of a *Vṛtti* in the mind is to cause *Āvaraṇa-bhanga* (removal of the veil of ignorance covering objects). *Sthūla Avidyā* or gross ignorance is enveloping all objects. When the veil is removed, perception of objects is possible. The Vṛtti removes the *Āvaraṇa* or layer of ignorance. When you pass through a big crowd of persons, you are able to notice a few persons. You do not see some persons, though they happen to come in front of you. Why? Because there was not complete *Āvaraṇa-bhanga*. When this is done, the object shines before you.

6. I shall tell you the gist or essence of Spiritual *Sādhanā*. In the mind there are two Doṣas or faults—*Rāga*, and *Dweṣa* (like and dislike or love and hatred or attraction and repulsion). It is these two Doṣas that have brought you to this world. The *Swarūpa* of *Bandha* (Bondage) is *Rāga* and *Dweṣa*. The *Swarūpa* of *Ajñāna* is *Rāga* and *Dweṣa*. Eradicate them through *Vichāra* and *Brahma-bhāvanā*. You will shine in Brahmic Glory. You will become *Brahma*. You are *Brahma*.

7. In pleasure also there is exercise of the mind. It expands. It moves towards the heart, towards *Ātmā*.

8. Wonder is a compound emotion. It is admiration and fear combined.

9. Reverence is a compound emotion. It is awe and respect combined.

10. *Amarṣa* is a compound emotion. It is anger and jealousy combined. As soon as the man is pulled down to a lower level, the anger of the inferior man who was jealous vanishes.

11. Pride is a feeling of superiority over others. It is of nine kinds:—

1. Physical pride (pride of possessing great physical strength).
2. Intellectual pride (pride of great learning).
3. Moral pride (pride of possessing great moral virtues).
4. Psychic pride (pride of possessing great psychic powers or Siddhis).
5. Spiritual pride.
6. Pride of noble birth.
7. Pride of power, wealth, and other possessions.
8. Pride of being handsome.
9. *Rājamada* (pride of kingly possessions).

All these varieties of pride should be totally eradicated.

12. *Darpa* is vanity. It is vain display. It is vain show. The man is puffed up even though he actually does not possess anything. A man of pride actually possesses something. That is the difference between pride and vanity. Vanity is a form of exaggerated pride.

13. Hyprocrisy (*Dambha*) is pretending to be what one is really not. It is feigning. It is concealment of one's true character. It is the opposite of *Adaṃbhitva* of *Gītā* XIII. 7. A hypocrite pretends to be what he is really not, in order to extract money or something else from others.

14. *Īrṣyā* is a form of jealousy. It is a form of hatred.

15. Jealousy is a form of continuous anger.

16. Arrogance is a form of pride. It is undue assumption of importance. It is claming too much.

17. Insolence is overbearing nature. It is haughtiness manifested in contemptuous treatment of others. It is arrogant contempt. It is brutal impudence. It is grossly rude or disrespectful nature. Insolence is rude, haughty behaviour in violation of the established rules of social intercourse. The inso-

lent man has utter disregard for the feelings of others. He makes personal attacks either in words or in actions indicative of either scorn or triumph.

18. Aspirants should totally abandon all these Vṛttis described in 12 to 17 above. These constitute what is known as *Āsurī Saṃpad* or devilish qualities. By developing *Daivī Saṃpad*, divine qualities, such as *Karuṇā, Satya, Ahiṃsā, Brahmacharya, Dayā,* etc. the devilish qualities will disappear. Think constantly, you are *Śuddha Sat-chit-ānanda Vyāpaka Ātmā.* All these bad qualities will vanish, and the Sattvic qualities will by themselves manifest.

19. *Vṛtti* means a whirlpool. It is a wave of thought that arises in the *Antaḥkaraṇa.*

20. It is through *Avidyā* or ignorance that you identify yourself with *Vṛtti* (*Abhimāna*), as, for instance, when you say: 'I am angry.'

21. *Vṛttis* have been classified into five kinds:—

1. *Mano-vṛtti.*
2. *Buddhi-vṛtti.*
3. *Sākṣī-vṛtti.*
4. *Akhaṇḍākāra-Vṛtti.*
5. *Akhaṇḍa Ekarasa Vṛtti.*

No. 1. belongs to the instinctive mind. Nos. 2, 3, 4 and 5 belong to the Sāttvic mind. *Mano-vṛtti* is the *Viṣayākāra Vṛtti* of worldings. *Buddhivṛtti*

belongs to Vivekīs. When you identify with the *Sākṣi-vṛtti*, you can witness the modifications of the mind. When you try to feel that you are the Infinite Self, the *Akhaṇḍākāra Vṛtti* is generated. It is otherwise known as *Brahmākāra Vṛtti*. There is no *Vṛtti* in *Brahma*.

22. *Rāga-dweṣa* in the mind is the real *Karma*. It is the original action. From *Avidyā* emanates *Aviveka* (non-discrimination). From *Aviveka* originates *Ahaṃkāra* and *Abhimāna*. From *Abhimāna* emanates *Rāga-dweṣa*. From *Rāga-Dweṣa* comes *Karma*. From *Karma* comes the body. From body comes misery. This is the chain of bondage with seven links. This is the chain of misery. Destroy the original *Avidyā* through *Brahma-jñāna*. All the links will be broken. *Śruti* says: 'हृदयज्ञानान्मुक्तिः'. "Liberation comes from knowledge of *Brahma*."

23. If you do not want misery, do not take up the body. If you do not want body, do not do *Karma*. If you do not want to do *Karma*, give up *Rāga-dweṣa*. If you want to give up *Rāga-dweṣa*, give up *Abhimāna*. If you want to give up *Abhimāna*, give up *Aviveka*. If you want to give up *Aviveka*, give up ignorance. If you do not want ignorance, get *Brahma-jñāna*, O Rāma!

24. As soon as *Abhimāna* manifests, there comes *Rāga-dweṣa*. When you conceive yourself as a "husband", there comes the love (*Rāga*) for your

wife. As soon as you conceive yourself to be a "Brahman", there comes the love for Brahmans. Give up *Abhimāna,* if you want to eradicate *Rāga-dweṣa.*

25. *Rāga-dweṣa* has four Avasthās, viz., *Dagdha* (burnt up), *Tanu* (attenuated or thinned out), *Vichchhinna* (concealed), *Udāra* (fully expanded). The first two states belong to a *Yogī*; the last two to worldlings. In Yogīs who are practising, the impressions of *Rāga-dweṣa* are tenuous. They are in a fine state. He has control over these two Vṛttis. In those who are given up to enjoyments, (ordinary mortals) they are concealed and fully expanded. In the last (expanded) state, the Saṃskāras of *Rāga-dweṣa* having favourable surroundings attain to great activity. A worldly-minded man is a mere slave to *Rāga-dweṣa* currents. He is tossed about hither and thither by these two currents of attraction and repulsion. In a *Yogī* who is fully developed, *Rāga-Dweṣa* Vṛttis are burnt up by *Nirvikalpa Samādhi*. They are *Dagdha* (like burnt up seeds). In the *Vichhinna* state they are concealed. When the wife shows affection to her husband, her anger and hatred remain concealed for the time being, when the *Rāga vṛtti* is in operation. The moment she gets displeased with him for some reason or other, the *Dweṣa-vṛtti* manifests.

26. Suspicion becomes prejudice by repetition. Prejudice becomes *Ghṛṇā* and Intolerance. *Ghṛṇā*

by repetition becomes hatred. Hatred by repetition becomes malice or extreme enmity. These Vṛttis are all modifications of the hatred emotion. Insolence, impertinence, scorn, contempt are all modifications of hatred. Serve all. Serve the Lord in all. Love all. Respect all. Develop cosmic love. Have *Ātma-bhāva* and *Ātma-dṛṣṭi*. Have equal vision (*Sama bhāva*). All kinds of hatred will disappear. The *Sādhana* of equal vision is extremely difficult; but strenuous and constant efforts will bring about success eventually.

27. Anger is only a modification of desire. Wherever there is pleasure and *Rāga*, there exist side by side fear and anger. Fear and anger are two old associates of pleasure and *Rāga*. They constantly torment the mind. Fear and anger are hidden in *Rāga*.

28. Hatred and malice are two formidable passions. They are so deeply implanted in your system that it is very difficult to root them out. Pride is not so fearful as hatred and malice. When a man is placed in a high position and earns much money and is thereby honoured and respected by all, he becomes very proud. When he again loses that position and fails to earn money, his pride vanishes. But hatred and malice are two passions which are inveterate and need constant and severe efforts for their removal. Constant *Vichāra* and development of the opposite virtues,—*Prema-bhāva*, *Dayā* and

Karuṇā (love, pity, sympathy and compassion) will eradicate these two violent passions.

29. When a modification of anger arises in the mind, *Prāṇa* begins to vibrate rapidly. You are agitated and excited. Blood becomes hot. Many poisonous ingredients are formed in the blood. Cases have been recorded where many babies have died by sucking the milk of their mothers who had a fit of intense anger. When the blood is agitated, the semen also is affected. It becomes watery.

30. Really there is no pleasure in objects. *Ātmā* gives a push to the mind and sets it in motion. A *Vṛtti* or thought-wave arises in the mind on account of the force of a *Vāsanā*. The mind is agitated and runs towards the particular object. The agitation will not subside till the mind gets the desired object. It will constantly think of the object. It will scheme and plan various methods to achieve the desired object. It will be ever restless. It will be ever assuming the shape of the object. As soon as the object is obtained and enjoyed, the particular *Vṛtti* that was causing agitation in the mind gets dissolved. *Vṛtti-laya* takes place. When *Vṛtti-laya* takes place, you get peace and *Ānanda* from the *Swarūpa* or *Ātmā* within only and not from the object outside. Ignorant persons attribute their pleasures to external objects. That is a serious blunder, indeed.

31. Pride, illusion and desires are so many binding cords of the mind.

32. It is easy to destroy Vṛttis (thought-waves) because they are innumerable. They should be taken up one by one and dealt with separately. Some Vṛttis only are very strong. They demand strong efforts for their obstruction. Most of the Vṛttis are very weak. Mind gains great strength when the Vṛttis are destroyed. Weak Vṛttis melt away like rent clouds. Strong thoughts remain and frequently recur daily in the morning as soon as you rise from your bed.

33. Hypocrisy, falsehood, cheating, avarice and *Tṛṣṇā* (avidity) are very closely related. They are members of one family. Hypocrisy is the offspring of avarice. Falsehood is the son of hypocrisy. Hypocrisy co-exists with falsehood. *Tṛṣṇā* is the mother of hypocrisy. Hypocrisy cannot live even for a moment without falsehood, the son, and avarice and *Tṛṣṇā* (father and mother). When there is a craving for objects, greed for money comes in. Without money there can be no enjoyment. To obtain money presons have to put on hypocrisy, tell lies and cheat others. The root cause is craving for enjoyment. Deceitful diplomacy and falsehood are old allies of greed and hatred.

34. Pleasure and pain, beauty and ugliness are all false imaginations of the mind. Mind is a false illusory

product. Conceptions of the mind also must therefore be false. They are all *Mṛga-Tṛṣṇikā* (like a mirage in the desert). What is beautiful for you is ugly for another. Beauty and ugliness are relative terms. Beauty is only a mental concept. It is only a mental projection. It is only a civilized man that talks much of symmetry of form, good features, graceful gait, elegancy of manners, graceful form, etc. An African Negro has no idea of all these things. Real beauty is in the Self only. Pleasure and beauty reside in the mind and not in the objects. Mango is not sweet, the idea of mango is sweet. It is all *Vṛtti*. It is all mental deception, mental conception, mental creation (mental *Sṛṣṭi*). Destroy the *Vṛtti*, beauty vanishes. The husband stretches his own idea of beauty in his ugly wife and finds his wife very beautiful through passion. Shakespeare has rightly expressed this in his *Midsummer Night's Dream*—"Cupid is painted blind. It finds Helen's beauty in the brow of Egypt."

35. He who has no *Rāga* but possesses *Titikṣā* (power of endurance) can do anything. He can move about wherever he likes. He is as free as the atmospheric air. His happiness, freedom and peace are unbounded. Their extent can hardly be imagined. The freedom and joy of Sannyāsīs cannot be imagined by poor, petty-minded Gṛhasthas. It is *Rāga* and luxury that have enfeebled the householders.

36. Pleasure and pain are the effects of virtue and vice. They are two kinds of emotions that pertain to the mind alone. Freedom from the body and mind is the real nature of the Self or *Ātmā*, and as such, there being no possibility of virtue and vice, very much less is the chance for any effects of these; hence pleasure and pain do not touch *Ātmā*. *Ātmā* is *Asanga*, *Asakta*, *Nirlipta* (unattached). It is *Sākṣī* of the two modifications, pleasure and pain, that arise in the mind. Mind enjoys. Mind suffers (*Upādhi-dharma* or *Chit-dharma*). *Ātmā* is a silent witness. It has nothing to do with pleasure and pain.

37. *Jīva* joins with mind and *Vṛtti* and enjoys the Viṣayas. (sense-objects.)

18. Fourfold Mind.

(*Antaḥ karaṇa-chatuṣṭaya*)

1. *Antaḥkaraṇa* is a term used by the Vedāntīs to include mind, *Buddhi*, *Chitta* and *Ahaṃkāra*. All these are Vṛtti-bhedas or functional aspects of the mind only. You are a Judge when you exercise your judicial powers in the court. You are a cook when you work in the kitchen. You are a President of an Association when you sit in the chair in that capacity. You are the same man, but you function differently and you are called by different names according to different functions. Similarly, when

the mind does *Saṃkalpa-vikalpa* (will-thought and doubt), it is called Mind; when it discriminates and decides, it is *Buddhi*; when it self-arrogates, it is *Ahaṃkāra;* when it is the store-house of Saṃskāras and seat of memory it is *Chitta;* also when it does *Dhāraṇā* and *Anusandhāna* (investigation).

2. Some put *Chitta* under mind, *Ahaṃkāra* under *Buddhi.*

3. When the mind is at work, *Buddhi* and *Ahaṃkāra* work simultaneously along with the mind. Mind, *Buddhi* and *Ahaṃkāra* work in healthy co-operation.

4. *Chitta* is termed as the mind-stuff or mental substance. It is the ground-floor, as it were. From it proceed the three Vṛttis—*Manas*, *Buddhi* and *Ahaṃkāra*. This word belongs to the Rājayogic terminology of Maharṣi Patanjali. In *Gītā*, Lord Kṛṣṇa also uses the term *Chitta* in various places.

5. *Ahaṃkāra* is derived from *Pṛthivī-tanmātra.* (Tanmātrās are *Sūkṣma* Bhutas or subtle elements. The five gross elements are derived out of the Tanmātrās). *Chitta* is derived from *water-tanmātra, Buddhi* from *Agni-tanmātra;* mind from *Vāyu-tanmātra; heart* from *Ākāśa-tanmātra.*

6. *Sāṃkhya-Buddhi* or *Buddhi* in *Sāṃkhya* philosophy is Will and Intellect combined.

7. Sometimes the term *Antahkaraṇa* is used for mind. It includes Mind, *Buddhi*, *Chitta* and *Ahamkāra*. When used in a broad sense, it means the internal instrument. *Antah* means internal, *Karaṇa* means instrument. It is the inner instrument through which you sense, perceive, think and reason out.

8. It is *Buddhi* which discriminates the *Viṣaya* (*Niśchayātmikā*, *Vyavasāyātmikā*).

9. All excruciating pains do not really exist. There is no pain when you are asleep. It is only when the mind is connected with the body that pains arise. It is the identification with the mind and body, *Abhimāna* owing to *Avidyā*, that gives pain.

10. Conscience is one's own convictions arrived at either instinctively or by reasoning.

11. This dire mind arises only through *Ahaṃkāra*.

12. First of all there is the instrument or *karaṇa*, for instance, the fleshy eye. It takes the sense-impressions to the centre or *Indriya*. The mind is then connected with the centre and the external instrument, namely, the physical eye, ear, etc. The mind carries the impressions still farther and presents them to the *Buddhi*, the determinative faculty, which reacts. Then flashes out the idea of egoism

or *Ahaṃkāra*, which self-arrogates and identifies with *Abhimāna*. Then the mixture of action and reaction is presented to the *Puruṣa*, the real Soul who perceives an object in this mixture. The real background of perception is the *Puruṣa*, of which the Western Doctors and psychologists have no idea. Then the *Buddhi* after proper decision and judgment, and after taking into consideration the *pros* and *cons* of the subject on hand, gives orders to the mind for execution. *Buddhi* is the Prime Minister and Judge who hears the statememts of the Advocate, viz., the mind. Mind plays two parts, viz., (1) that of an Advocate and (2) that of a Commander-in-chief. After receiving decisive orders from the *Buddhi*, the mind acts the part of a Commander-in-chief and executes the orders of the *Buddhi* through the five soldiers, the five Karma-indriyas. See how very clear matters are in Hindu philosophy. The above facts are according to *Sāṃkhya* philosophy.

13. The *Chitta* is like a calm lake and thoughts are like waves upon the surface of this lake, and name and form are the normal ways in which these waves rise. No wave can rise without name and form.

14. When you try to remember something, sometimes you cannot remember. After some time the forgotten something flashes out to the conscious mind. How do you explain this ? It is a slip of memory. The *Saṃskāra* of the particular

thing has sunk deep. The *Chitta*, which is the store-house of Saṃskāras (whose function is memory) has to exert a bit, to analyse and sort and bring it to the surface of the conscious mind through the trap-door. After some exertion, revival of the old Saṃskāras takes place and the forgotten idea or name of a person, which you wished to recollect some time back, suddenly flashes to the conscious or objective mind. There ought to have been some congestion in the brain, which might have prevented the revival of a forgotten thing, idea or person. As soon as the congestion has been relieved, the forgotten idea floats on the surface of the mind. When the mind is calm, memory becomes keen.

15. Mind, *Buddhi*, and understanding are in the *Linga Śarīra*. But they operate through corresponding centres in the physical brain.

16. Mind makes *saṃkalpa-vikalpa*. It thinks whether a certain thing is good or bad. *Buddhi* comes for determination.

19. Swarupa of the Mind.

1. The *swarūpa* of Mind is thought only.

2. Mind is *saṃkalpa-vikalpātmaka*. It is *vyākaraṇātmaka* when it forwards the decisions of the *Buddhi*, the messages from *Buddhi*, to the organs

of action for execution. Mind selects, attends, and rejects.

20. Mind and its Functions.

1. Sensation, thought and volition are the three functions of the mind.

2. Cognition, desire, volition are the three mental processes.

3. Mind is a gate-keeper or guard who can allow only one person, one kind of sense-vibration at a time into the mental factory. You cannot hear and see at the same time. You have only one idea at a time.

4. It is through the power of attention that mind carries out all its activities. Attention is the basis of will-force. Therefore cultivate the power of attention. Power of attention becomes weakened in old age.

5. Mind contracts during pain and expands during pleasure.

6. It is the mind that really sees, tastes, smells, hears and feels.

7. "My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear; for man sees with his mind and hears with his mind."

(*Bṛhadāraṇyaka Upaniṣad I. V. 3*)

8. **Thinking**, planning, feeling, knowing are the various activities that are going on in the mind. Sometimes you plan. Sometimes you feel. Sometimes you try to know. Sometimes you think seriously. Sometimes you will (Volition). Volition brings all the mental faculties into play. You must be able to know by introspection what is exactly going on at different times in the mind.

21. How Mind rules.

1. Mind exercises its sovereignty over man through the force of attachment, craving (*Tṛṣṇā*), *Saṃskāra* (Impression) and *Vāsanā* (tendency, latent desire, will to possess and enjoy, world-desire.)

2. Mind always tempts you to have various sight-seeing. It is all vain trick of the mind to take you out of the goal. Use your *Viveka* always. Address the mind thus:—"Oh foolish mind, have you not seen before various places and sceneries ? What is there in sight-seeing ? Rest in *Ātmā* within. It is self-contained. You can see everything there. It is *Pūrṇa-kāma*. It is *Pūrṇa-rūpa*. (It contains all forms. It is beauty of beauties). What are you going to see outside ? Is it not the same sky, the same earth, the same passions, the same eating, the same gossipping, the same sleeping, the same latrines the same urinals, the same cemeteries everywhere ?"

3. Mind wants repetition of a pleasure once enjoyed. Memory of pleasure arises in the mind. Memory induces imagination and thinking. Attachment arises. Through repetition a habit arises. Habit causes strong *tṛṣṇa* or craving. Mind then exercises its rule over poor, helpless, weak-willed worldlings. As soon as discrimination arises the power of the mind becomes weakened. The mind tries to recede, to retrace its steps to its original home,—the heart. Its poisonous fangs are extracted by discrimination. It cannot do anything in the presence of discrimination. It gets dethroned. The will becomes stronger and stronger when discrimination is awakened. Thanks to *Viveka,* which enables us to get out of this miserable *Saṁsāra.*

22. Manolaya.

(INVOLUTION OF MIND INTO ITS CAUSE)

1. In *Manolaya* the mind revives. In *Manonāśa* the mind revives not, and is dead. *Manolaya* is not sufficient for attainment of *Jnāna. Manonāśa* is necessary for getting *Brahma-jnāna. Manonāśa* means the death of the present form of the mind (*i.e.*, the instinctive mind of emotions and passions), the form which perceives differences where none exist, which identifies the Self with the body. Its death really means its transformation into, and therefore the birth of, cosmic consciousness. *Manolaya* takes

place during sleep. The mind gets involved back into its cause, the *Mūla Avidyā*.

23. Manonasa.

(DEATH OF MIND)

1. *Manonāśa* (death of Mind) comes through the destruction of the Vāsanās.

2. *Manonāśa* is of two kinds, viz. (1) *Swarūpa Manonāśa*, destruction of the *Swarūpa* of Mind, as in the case of Jīvanmuktas, and (2) *Arūpa Manonāśa*, destruction of the very form of the Mind, as in the case of *Videha* Muktas, when they leave off their physical bodies. The first is termed 'destruction of the mind with form.' The second is termed 'destruction of the mind without form.'

3. Constant and pure thought of *Paramātmā* in our heart would bring about the Natural (*Sahaja*) *Kumbhaka* and absorption of the mind in the heart, the ultimate state and stage which the sages are longing for.

4. There are five ways of effecting *Manahkṣaya* (destruction of the mind). Two are Yogic methods. Three ways concern *Jnānayoga*. (1) When a thought arises, drive it out. Say unto yourself, "*Neti, Neti*"—'not this thought, not this thought. I do not want this thought.' (2) *Pratipakṣabhāvanā*—substitute a counter-idea, love for hatred, courage for fear etc. (3) Have *Brahma-bhāvanā*. All Saṃkalpas

will die. (4) Be a *Sākṣī* of the mind. Be indifferent (*Udāsīna*). (5) Make the enquiry '*Who am I ?*' constantly. All thoughts will die. This is easier and more effective than the '*Neti-Neti*' or *pratipakṣa-bhāvanā* method.

5. Absorption of the mind in itself is eternal bliss (salvation).

24. Seed of the Mind.

I. The seed of Mind is *Ahaṃkāra*. *Buddhi* is the basis of *Ahaṃkāra*. *Ātmā* in conjunction with *Buddhi* (Intellect) is *Ahaṃkāra*.

25. Whim and Fancy.

1. Whim is a *Taranga* (wave) in the mind. It should be checked by reason. Everybody has his own whims. It tosses a man hither and thither, if he yields to it. It is through whims that mind tempts and deceives men. Whim is also termed caprice. When a sudden change arises in the mind it is a whim. Very often you say "He is a whimsical man," when any one is swayed by whims. Eccentricity is an exaggerated form of whim.

2. Fancy is imagination. It helps a poet but not an aspirant. It is a hindrance in meditation. It builds castles in the air. Check it by *Vichāra* and *Viveka*.

CHAPTER II.

1. Mind tempts and deceives.

1. Mind tempts and deceives you through objects. Distance lends enchantment to the view. Until you attain the object it will seem to you as a pleasurable object from a distance. When you actually get it, it becomes a source of vexation and pain. Desire is mixed with pain. Objects are so delusive that they often deceive even the wise in this way. He is a really wise man who can detect the illusive nature of these objects.

2. Mental Brahmacharya.

1. That state of mind wherein no single sexual thought enters the mind is termed mental *Brahmacharya.* Bhīṣma had this state. If you are not established in mental *Brahmacharya*, at least try to control the body when the sex-impulse is troubling. Light Sattvic food, fasting, *Prāṇāyāma*, *Uddiyana Bandha*, *Japa*, prayer and *Vichāra* will help a lot in the eradication of this inveterate malady.

3. Attention.

(*Avadhāna*)

1. Attention plays a very great part in concentration. It is the basis of Will. When it is properly guided and directed towards the internal world for purpose of introspection (*Antarmukha Vṛtti*) it will analyse the mind and illumine very many as stouanding facts for you.

4. Two Forces in the Mind.

1. There are two kinds of forces in the mind, viz., (1) hostile or antagonistic force and (2) friendly or favourable force. Passion is a hostile force that drags you down. Pure reason is a favourable force that elevates you and transmutes you into Divinity. Develop therefore, my child, pure reason to get unalloyed Bliss and Supreme Brahmic knowledge. The passion will die by itself.

(2) *Sattva Guṇa* is a favourable force for *Mokṣa*. *Rajoguṇa* is a hostile force to pull you down into *Saṃsāra*. *Daivī Sampad*, virtues that are enumerated in the beginning of Chapter XVI of the *Gītā*, (अभयं सत्वसंशुद्धिः—fearlessness, purity of heart etc.), will confer liberation on you. *Āsurī Sampad*, vices like *Dambha*, *Darpa*, *Krodha*, etc. will drag you down into hell.

5. Mind is Brahma.

1. "The mind should be adored as *Brahma*; this is intellectual worship." (This is *Upāsanā-Vākya*).
(*Chhāndogya Upaniṣad* III. *18*)

2. Mind is *Brahma* or God in manifestation. Mind is God in motion.

3. As *Brahma* is approachable by means of the mind, it is only proper to meditate upon the mind as *Brahma*.

6. Mental Projection.

1. I and Marichi Chaitanya, M.A., Ph.D., a Brahmachary of Roumania, Austrian Hungary, sat for dinner in the Kailāsa Kutia, Swarga Āshram, on the banks of the Ganges. A dish of potato soup was served. Marichi, who had no idea of Indian preparations, took it for a soup of meat. The colour and appearance of the potato soup was exactly the same as that of meat soup. This is a case of "*mental*

projection''. Marichi projected the idea of meat from his own *Saṃskāra* within the mind into the potato soup. Mental projections are all false.

2. There is only vibration outside. There are only phenomena or facts outside. *Prakṛti* is quite blind or indifferent. It is only the mental attitude or a certain kind of mental behaviour towards objects that brings joy or grief, pleasure or pain. If the pessimist changes his mental attitude, the world will appear to him as full of *Ānanda*. When you are in acute agony, the whole world, which appeared to you as full of bliss when you were in good health, appears quite dreary. The world loses all its charms while you are seriously ailing.

7. Psychic Siddhis.

1. Do not think too much of Psychic Siddhis. Clairvoyance and clairaudience are not worth having when such far greater illumination and peace are possible without them than with them.

2. A *Jnānī* never cares for psychic powers, for he has no need of them for his daily life.

3. Perception, sensation, memory, imagination, discrimination, judgment, and volition are the six powers of the mind.

4. There are nine Nidhis and eight Siddhis (major) and eighteen minor Siddhis. The eight Siddhis are *Aṇimā* (atomic size), *Mahimā* (colossal

size) *Garimā* (excessive bulk) *Laghimā* (extreme lightness), *Prāpti* (attainment of whatever you desire), *Prākāmya* (unhampered will), *Īśitva* (lordliness) and Vaśitva (control over everything). *Ṛddhi* means affluence. It is inferior to *Siddhi*.

8. Vacant Mind.

1. When the mind is vacant, evil thoughts try to enter. Evil thinking is the beginning or starting-point of adultery. Through a lustful look only, you have already committed adultery in the heart. Mental actions are the real actions. Remember this ! God judges a man by his motives; worldly people judge a man by his external physical actions. You will have to look to the motive of the man. Then you will not be mistaken. Keep the mind fully occupied. Then evil thoughts will not enter. An idle brain is the devil's workshop. Watch the mind every minute. Give it some work to do, stitching, gardening, cleaning vessels, sweeping, drawing water, reading, meditating, rolling the beads, singing Divine songs, praying or serving elders or nursing the sick. Avoid loose talk and gossip. Fill the mind with sublime thoughts, such as those contained in the *Gītā*, Upaniṣads, *Yogavāsiṣṭha*, etc.

9. Observation of Mind. (Introspection.)

1. If you are one with the mind, if you identify yourself with the mind, you cannot know your defects. If you are a *Sākṣī* or silent witness of the

mind and if you practise introspection, you can know your various defects. You should afterwards feel the necessity of removing them. Your *swabhāva* should agree to change. Then you must do the right kind of *Sādhana* to remove them. Then only improvement will set in.

2. It is *Kūṭastha Brahma* that clearly understands everything, and is a *Sākṣī* or silent witness of *Jīva* and his activities.

3. *Brahma* is not an object or *Viṣaya* (*Achintya, Adṛśya*). It is to be felt by *Sakṣātkāra* (direct spiritual cognition).

4. *Brahma* does not want eyes to see. He sees within Himself through Self-knowledge the whole universe as His own *Saṃkalpa*, as *Vivarta*. He gives light and power to Indriyas.

5. He does not want *Antahkaraṇa* to sense, think, and reason. He is Self-luminous. He gives light to everything. He is *Chit-Swarūpa*. He is *Chidghana*. He is a mass of knowledge. He knows everything through Self-knowledge. He imparts light to *Antahkaraṇa*.

6. The mind is an object of perception for *Brahma*. *Ātmā* directly cognises the whole phenomena of the mind. viz., desire, imagination, doubt, belief, disbelief, shame, intelligence, fear, etc. He remains himself quite unattached and unaffected

like the omnipresent ether, like the crystal which reflects different coloured objects, like the sun.

7. Just as you see the tree in front of you, there must be somebody to see and know what is going on in the mind of Jīvas. That somebody is *Kūṭastha*. *Kūṭastha* is *Brahma* Himself. There is a tumbler in front of you. It cannot see itself. An instrument, eye and a seer are needed. If you say that the tumbler can see itself, then *Karma-kartṛtva-bhāva-virodha* will come. It is a logical absurdity. Therefore, you have to admit that there is a silent *Sākṣī* of the mind, who is eternal, unchanging, eternal knower, always the knowing subject. He is witnessing the motives and modifications that arise in the minds of Jīvas.

8. Consciousness *per se* or the Absolute Consciousness is common in all. This pure consciousness is one. It is *Kūṭastha Chaitanya*. All the workings of the mind, all modifications that arise in the minds of all are presented to the one common consciousness which is the witness of the mental Vṛttis (सर्वधीसाक्षिभूतम्).

10. Laya-Chintana of Antahkarana.

1. "When man departs (from this world), his speech merges into the mind; the mind merges into the vital air (*Prāṇa*); the life into fire; and the fire into the Supreme *Brahma*."

(*Chhāndogya Upaniṣad*)

2. Mind is absorbed in *Mahat* or *Buddhi*. *Buddhi* (individual) is absorbed in the Cosmic *Buddhi*; Cosmic *Buddhi* in *Avyakta; Avyakta* in *Brahma*. This is the *Laya-chintan* of *Antahkaraṇa* or Mind.

11. Mind and Universe.

1. The universe is rendered visible by mind. But it is a pity nobody has seen the mind save a seer.

2. '*Manahkalpita Jagat.*' Creation is an imagination of the mind.

(*Yoga-vāsiṣṭha*)

3. This perishable universe exists only when the mind exists but disappears with the absence of the latter. Therefore the mind should be annihilated. All the hosts of pains and pleasures arise through the mind only. They will therefore perish. If the mind perishes through stainless discrimination and spiritual Sādhana.

4. Like a dream generating another dream in it, the mind, having no visible form, will generate non-existent visibles.

5. With the growth of a paltry *Saṃkalpa*, there will arise the universe; with the extinction of the former, the latter also will disappear. With the contemplation of "I" all the train of ideas of the universe will set in; otherwise all the universe will vanish as instantaneously as darkness before the Sun. Mind is a bundle of thoughts. The root thought of

all these thoughts is the "I" thought. Mind and "I" are one. Destroy "I." Then the mind is destroyed.

6. The *Jīva* and the universe are *Brahma* in their innate condition only, and this phenomenal universe is but an outcome of the Divine Will, seeming to be real through the workings of the mind.

12. Substratum for the Mind.

1. The power of powers who gives power to the mind, the light of lights who sheds light on the mind, the seer of seers who witnesses the motives and movements in the mind, the support of supports into which the mind rests in sleep is BRAHMA. To that Power of Powers I bow with folded hands. That Power of Powers I am (सोऽहम्, शिवोऽहम्).

2. The *Adhiṣṭhāna* (substratum) for the mind is *Brahma*. Mind borrows its light and power from *Brahma*, the source (*Yoni*), just as the iron rod borrows its heat and effulgence from the fire.

3. ॐ केनेषितं पतति प्रेषितं मनः । (*Kenopaniṣad*)

"By whom willed and directed does the mind go towards its wished-for objects ?"

Manas is an organ of sensation and thought. It must be under the control of some one who uses this iustrument. The *Jīva* or human soul is not the Director of the mind, because we see that ordinary men cannot control their minds. They are simply swayed hither and thither by petty *Rāga-Dweṣa*, emotion and fear. Therefore, there must exist some

other Being, who is the Director of the mind. Who is that Being? He is the *Manaḥpati* (Lord of the mind), *Antaryāmī Kūṭastha Brahma.*

4. One Essence only exists. It is One without a second (एकमेवाद्वितीयं ब्रह्म). It is *Ananta,* spotless, ever pure and All-full (*Paripūrṇa*). Meditate upon It without fluctuation of mind, and free yourself from all pains with true calmness of mind. Being quite unreal, *Ahaṃkāra* will perish through efforts.

5. When, by analysing your own mind, you come face to face with something which is never destroyed, something which is by its own nature eternally pure, perfect, Self-luminous and unchanging, you will no longer be miserable, no more unhappy.

13. Influence of a strong mind over a weak mind.

1. Mark the influence of a higher developed mind over a less developed mind. It is impossible to describe what it is like to be in the presence of a Master or developed adept. To sit in his presence, though he hardly speaks a word, is to feel oneself thrilling through and through, to feel new impressions touching one mentally. It will be an extraordinary experience.

2. The mind, being very subtle, is in close apposition or contact with other minds, though the human skull intervenes between them.

3. A strong mind has influence over weak minds. A hypnotist with a strong mind hypnotises in a bunch or a circle boys of weak minds.

4. Mind has got *aura* (mental aura or psychic aura). Aura is T*ejas*, brilliance or halo that emanates from the mind. The aura of those who have developed their minds is extremely effulgent. It can travel long distances and affect in a beneficial manner a large number of persons who come under its influence. The spiritual aura is more powerful than either the psychic or Prāṇic aura. The spiritual aura of Lord Buddha used to travel over three miles. Those who came within these three miles were subdued. They all became Lord Buddha's disciples. Such was the magnetic, spiritual aura of that King-Monk Gautama Śākyamuni.

14. Hope and Anticipation.

1. Hope and anticipation are the opposites of *Vairāgya* and *Tyāga*. They fatten the mind. To be perfectly hopeless is a very high state for a philosopher. It is a very bad state for worldlings. They always say with contempt: "He is a hopeless man." Worldlings and philosophers move in diametrically opposite poles.

2. Memory and anticipation are two kinds of bad Vṛttis for a spiritual aspirant, though they are beneficial for worldly-minded persons. Anticipation fattens the mind and causes restlessness. Do not

expect anything. It is a source of mental disturbance. If you do not expect, you would not have disappointment. Forget everything that pertains to the world. Remember God and God alone. Everything else is a dream. The world is a long dream (दीर्घस्वप्न).

15. Vasana

1. The objects created by Īśvara (Īśvara-sṛṣṭi) cannot give you any trouble. It is the *Vāsanā* in the mind that causes attraction towards objects and brings about bondage. Have *Śuddha Saṃkalpa* but no *Vāsanā.*

2. The pains that afflict the physical body are called secondary diseases, whilst the Vāsanās that affect the mind are termed mental or primary diseases.

3. Just as a lion that is shut up in a cage emerges out by breaking the bars of the cage, so also a *Jñānī* comes out of this cage of physical body victoriously by breaking or destroying the Vāsanās of the mind through constant Vichāra (Ātmic enquiry), constant *Nididhyāsana* (profound and constant meditation on OM and its meaning) and *Brahmabhāvanā.*

4. *Śama* is calmness of mind induced by the eradication of Vāsanās.

5. *Vāsanā* is a wave in the mind-lake. Its seat is *Kāraṇa Śarīra.* It exists there in the form of a

seed and manifests in the mind-lake. *Vijñānamaya Koṣa* serves as a great fortress for the aspirant. From there he can attack the Vāsanās when they try to emerge from the seed-body (*Kāraṇa Śarīra*) into the mind. Through the practice of *Śama*, the aspirant should destroy the Vásanās one by one with the help of *Vijñānamaya Koṣa* (*Buddhi*). He should crush them as soon as they try to raise their heads on the surface of the mind-lake. He must not allow them to sprout forth. This is *Vāsanā-tyāga*. This attack or fight is from inside. The attack should commence from outside also. *Bahirvṛttinigraha* should be done through *Dama* (restraint of the Indriyas). You must not allow sense vibrations to enter from outside into the mind through the avenues of Indriyas. This is also necessary. *Śama* alone is not sufficient. The senses must be rendered blunt by *Dama*. *Vāsanā* for sweetmeat, for instance, should be destroyed by *Śama* through *Vāsanā-tyāga* by crushing the *Vāsanā* within as soon as a desire arises; and the *Bahirvṛtti*, which arises by the sight of sweetmeat should be destroyed by withdrawing the eyes from the same when you move about in Bazaar and by giving up taking sugar. *Dama* supplements *Śama* in the control of mind. *Dama* is an auxiliary for the complete eradication of Vāsanās. *Vāsanā* is the cause of restlessness of mind. As soon as a *Vāsanā* manifests, there is an intimate connection between the mind and the object through ever-flowing *Viṣayā-vṛtti-pravāha*. The mind will

not retrace its steps till it gets the object and enjoys it. The restlessness will continue till the object is enjoyed. The *Vṛtti* will flow towards the object till it is obtained and enjoyed. The common run of men cannot resist or suppress any *Vāsanā* owing to weak will. A *Vāsanā* may be suppressed for the time being by an aspirant. But it again manifests with redoubled force when a suitable opportunity arises. *Vāsanā* should be thoroughly eradicated. There will not be any attraction, admiration, or excitement for any object outside, if there is no *Vāsanā* inside your mind. It is the *Vāsanā* that is at the bottom of all your miseries and troubles. There is no pain from *Īśvara-sṛṣṭi* (created objects by the Lord). Water quenches your thirst. Breeze gives you comfort. Sunshine enlivens you. Fire gives warmth. It is *Jīva-sṛṣṭi* that brings about bondage. *Ahaṃkāra*, Anger, *Abhimāna*, attachment are all *Jīva-sṛṣṭi*. Constant *Vichāra*, *Brahmabhāvanā* and meditation on OM with its meaning will eradicate the Vāsanās. Constantly generate from the Sāttvic mind-battery the *Akhanda* electric current "Aham Brahmāsmi" *Vṛtti* (*Brahmākāra Vṛtti*). That is the potent antidote. Keep it safe in the pocket. Smell it when an apoplectic attack of the Ahaṃkaric false 'I' idea overcomes you.

6 मनोवासनासमष्टिः ।

"Mind is the collection of Vāsanās or desires." (*Yogavāsiṣṭha*).

7. Just as flowers are latent in seeds, Vāsanās are latent in the *Antaḥkaraṇa* and *Kāraṇa Śarīra* (seed-body). Daily new flowers blossom out. They fade out in a day or two. Similarly, Vāsanās blossom out like flowers one by one, come out to the surface of the mind, generate Saṃkalpas in the mind of Jīvas and goad them to strive to possess and enjoy the particular objects of enjoyment. Vāsanās cause actions and actions strengthen *Vāsanā*. This is a *Chakra*. On the advent of knowledge of *Brahma* all Vāsanās are fried out. The real enemies are the Vāsanās within. Annihilate them. Eradicate them. They are inveterate.

8. Through Vāsanās bondage is caused; with the disappearance of the former, the latter also vanishes. Through a knowledge of *Brahma* there will be an extinction of all Vāsanās which form the medium of enjoyments. With the extinction of all Vāsanās, the undaunted mind will get quiescence like a gheeless lamp.

9. The whole mango tree with branches, leaves and fruits is contained in a subtile form in the seed. It takes time for manifestation. Even so the *Vāsanā* of lust lurks in the mind when you are a boy, manifests at 18, fills the whole body at 25, havocs from 25 to 45 and then declines. Various forms of wrong-doing and mischief are done by human beings between 25 and 45. There is no particular difference

between a boy and a girl in their characteristics when they are young. After attaining puberty they exhibit their characteristic qualities.

10 Who is your real enemy? It is your own mind. It is your own bad Saṃskāras. Substitute *Śubha* Vāsanās in place of *Aśubha* ones. Then you can approach God. The mind will be changed. Old Saṃskāras will be obliterated. Obstacles to meditation are really from within. Environments are from within, you create your own environments. Try to be happy in whatever situation you are placed. Do not complain. Bear sufferings. You can conquer Nature. *Māyā* is *Tuchchha* (nothing) or *Alpa* (small or non-entity) for a *Brahmajñānī*.

16. Trsna

1. You may become old. Your hairs may turn out grey. But your mind is ever young. The capacity may vanish but the craving remains even when you have reached advanced senility.

2. Cravings (*Tṛṣṇā*) are the real seeds for taking birth. These craving seeds give rise to *Saṃkalpa* and action. The wheel of *Saṃsāra* is kept up revolving by these cravings. Nip them in the bud. Then only you are safe. You will get *Mokṣa*. *Brahmabhāvanā*, *Brahmachintana*, meditation on OM, and devotion will root out these craving-seeds which are deep-rooted. You will have to dig them out properly in various corners and burn them be-

yond resurrection. Then only your efforts will bring the fruit of *Nirvikalpa Samādhi*.

3. In a *Jñānī* the sexual craving is entirely eradicated. In a *Sādhaka* it remains well-controlled. In a house-holder it does havoc. It exists in them in a fully expanded state. He cannot resist it. He yields to it helplessly on account of weak will.

17. Desire.

1. It is the mind that makes a man rich. You have become the beggar of beggars through desires. A desireless man is the richest man in the world. Desire is a mode of the emotive mind. It is the enemy of peace.

2. Desire excites the mind and Indriyas. When desire is gratified by enjoyment of the objects of desire, satisfaction (*Tṛpti*) comes in temporarily. When there is desire, then alone is pleasure. When there is no hunger, delicious food cannot give you any pleasure. When there is no thirst, any refreshing beverage will have no effect. So hunger is the best sauce. The first cup of hot milk gives pleasure. The second cup induces disgust. After the enjoyment is over, *Tṛpti* comes. Hence disgust arises when the second cup is taken. There is no real pleasure in milk. The happiness is in *Ātmā* only. It is reflected in the object (milk) owing to ignorance, owing to *Bhrānti* (illusion). It is *Bhrānti-Sukha*. If there were real happiness in milk, it should induce pleasure always and in every person. It is not the case.

3. Whenever a desire arises in the mind, consult always with your *Viveka* (power of discrimination). *Viveka* will atonce tell you that the desire is attended with pain, it is only a vain temptation set up by the mind. It will advise you to renounce the desire immediately and attend to the study of Upaniṣads, repetition of OM and to have *Samādhi-niṣṭha* in a solitary place on the bank of the sacred Ganges. Think deeply again and again whether the new desire will give you more happiness, more spiritual gain. *Viveka* will guide you to take up the help of Will, and drive the desire immediately. *Viveka* and Will are two potent weapons for an aspirant on the Jñāna-yogic path to destroy evil 'Māra' (temptation) and remove all major and minor impediments.

4. It is desire in the mind that has created this body. The nature of the desire depends upon the quality of Saṃskāras. If these are good, virtuous Saṃskāras, good desires will crop up and *vice versa*. *Buddhi* also is *Karmānusāriṇi* (according to the nature of Karmas). It has to be specially trained with repeated efforts to think and act according to the holy injuctions of sacred scriptures. Desire becomes the thought and thought becomes the action. An evil desire sets up an evil thought and an evil action. Do always virtuous actions—charity *Tapas*, *Japa*, *Dama*, *Dhyāna*, and study of scriptures. Give up *Niṣiddha Karma* (actions prohibited by Śāstras). Have constant *Satsanga*. This is very very important. It is the only means of changing

the evil Saṃskāras of the mind. Have one strong desire to attain *Brahma*. This will destroy all other worldly desires.

5. Desires will become extinct with the rise of discrimination. When desires cease, Jivahood becomes extinct.

6. Desire, thought, *Ahaṃkāra* form one vicious circle. If you can destroy any one of them, the other two will die by themselves. These are the three pillars or corner-stones of the edifice of mind. They are the three links of the mind-chain. Destroy any one of the links, the whole chain will be broken.

7. Be careful in destroying passions. Even *Brahmā*, the Creator, does not know wherein lie the passions. He does not know the exact seat of desires in the body. In *Bhagavadgītā* you will find that senses, mind, and *Buddhi* are the seats of passion. *Prāṇamaya Koṣa* is another seat. Desire is all-pervading in the body. Every cell, every atom, every molecule, every electron is surcharged with passion. There are under-currents, cross-currents, inter-currents and submarine currents in the ocean of passion. You must completely annihilate them. *Viveka, Vichāra, Brahmabhāvanā* will help you in their destruction. A counter-desire, a desire for God will destroy worldly desires. Give up vicious desires through virtuous desires. Give up virtuous desires through one strong desire—*Mumukṣatva*

(desire for God). Give up this desire for God also in the long run. Give up *Aśubha Vāsanā* through *Śubha Vāsanā*. Give up *Śubha Vāsanā* through *Svarūpa-vāsanā*. Give up *Svarūpa-vāsanā* by *Nididhyāsana*.

8. When there is a desire, *Rāga* and *Dveṣa* (love and hatred) exist side by side in the mind.

9. When a desire arises in the mind a worldling welcomes it and tries to fufil it; but an aspirant renounces it immediately through *Viveka*. Mind havocs through desires. As soon as a desire arises you think you will get all happiness by its realization. You exert yourself to achieve the desired object. As soon as you get it a little satisfaction comes for a short time (false *Tuṣṭi* or contentment). Again, mind becomes restless. It wants new sensations. Disgust and Dissatisfaction come in. Again it wants some new objects for its enjoyment. That is the reason why this world is termed as mere *Kalpanā* (imagination) by Vedāntīs.

10. Even if there is a tinge of desire for name and fame, Truth will not manifest. Truth will shine by itself. It does not need any pompous advertisement. It is the very Self of all beings ond objects.

11. Satisfaction cannot come through enjoyment. It is a mistake to think so. Enjoyment fans the desire and *Vairāgya* and *Tyāga* alone can bring about satisfaction and peace of mind.

18. Mind and Senses.

1. Perfect control of the senses is not possible through *Dama* alone. They can be controlled perfectly through the help of the mind, through *Vichāra.*

2. Senses cannot do anything, if the mind is not connected with them. When you are wholly absorbed in the study of an interesting news-paper, you do not hear when your friend loudly calls you. You are not aware that the clock has struck five. It is everybody's daily experience. The mind was away at that time. It was not then connected with the sense of hearing. The eyes may be wide open during sleep. They do not see anything, because the mind is not there.

3. When the Indriyas or senses give up the objects, they take up the form of the mind-stuff. They are drawn into the mind. This is termed *Pratyāhāra* or abstraction.

4. *Dama* is restraint of the Indriyas. *Śama* and *Dama* are both essential for peace of mind. *Dama* blunts the Indriyas. If the senses are very sharp and acute, they carry away the minds of even good Sādhakas impetuously, just as the gale carries away the ship in stormy weather (*Gītā II. 67*).

5. (a) Nose and anus are sister Indriyas. They are born of the same *Pṛthivī-tanmātra*, nose from the Sāttvic portion, anus from the Rājasic portion.

These two Indriyas are the least mischievous. Olfactory sense and olfactory nerve do not trouble you much. They can be controlled very easily.

(b) Tongue and genitals are born of water *Tanmātra*, the former from the Sāttvic portion and the latter from the Rājasic portion. They are sister Indriyas. Eating strengthens the reproductive *Indriya*. If you can control tongue, you can control all the Indriyas quite easily. The most mischievous and troublesome *Indriya* is genitals. Then comes tongue. Then comes speech. Then comes ear. Then comes eye.

(c) Eye and feet are of fire *Tanmātra*, eye from the Sāttvic *Aṃśa*, feet from the Rājasic *Aṃśa*. They are sister Indriyas. Eye likes to see 'sights'. Her sisters, feet, say, " I am ready to take you to the Kumbha Fair at Allahabad. Be ready."

(d) Skin and hands are born of *Vayu-tanmātra* skin from the Sāttvic *Aṃśa* and hands from the Rājasic *Aṃśa*. They are sister organs. Skin says, "I want silk and other smooth articles for my enjoyment". Her sister, hand, says "I can feel through my tactile corpuscles. I shall get for you fine soft silk. Do not be afraid, my dear sister."

(e) Speech and ear are born of the same *Ākāśa-tanmātra*, ear from the Sāttvic *Aṃśa*, and speech from the Rājasic *Aṃśa*. They are sister Indriyas. They help each other in the economy of Nature.

6. Mind and Indriyas are one. *Indriya* is a prolongation of the mind. Mind is a mass of Indriyas. Mind is a consolidated *Indriya*. *Indriya* is mind in manifestation. Indriyas represent backwaters. The desire in the mind to eat has manifested as tongue, teeth and stomach. The desire in the mind to walk has manifested itself as legs and feet. If you can control mind, you can control the Indriyas. If you have controlled the Indriyas, you have already controlled the mind. *Indriya* is another name for mind.

7. The sea is fed by the rivers, the sea cannot exist without the rivers. Even so mind is fed by Indriyas and cannot exist without Indriyas. Control of the organ of taste is far more difficult than control of the genitals. Because, you have been enjoying delicious articles of food even from your very birth. Lust manifests itself before eighteen. You indulge in sexual pleasure for a short period only in every birth. But you have to take food even in advanced senility. Control of tongue means control of all Indriyas. Music, Cinema, Sight-seeing, are enjoyed in human births only. Ants and rats do not enjoy Cinema-show. The *Indriya* of sight is not so powerful as the tongue.

8. Mental *Pratyāhāra* (abstraction) takes place when the mind is disconnected with the Indriyas. When the indriyas are withdrawn from their respective objects, it is *Indriya-Pratyāhāra*. *Pratyāhāra*

is a general, broad term which includes *Dama* also. The effect of *Dama* (restraint of Indriyas) is *Paatyāhāra*.

9. Eyes and ears are the avenues of sense-knowledge or *Vṛtti-Jñāna*. Close the eyes and shut the ears either with balls of cotton or balls of cotton beaten with yellow bee's wax or with the two thumbs, making *Yoni Mudrā*. Now you have destroyed two-fifths of the world. Do not allow anything to enter the mind through these two doors of Sense-knowledge.

10. When you walk along Mount Road, Madras, each *Indriya* tries its level best to get hold of its objects of enjoyment and revelry. They revolt vehemently if you do not procure them these objects. Tongue drags you to the coffee hotel or Hotel de Angelis. *Tvach* (skin) says, 'Let me go to the *Bombay Sait's shop* and have a piece of fine Chinese silk.' Ear says, 'Let me have a gramophone or harmonium'. Nose says, 'Let me have a bottle of *Otto de rose*'. The mind is at the bottom of these Indriyas to instigate. A tumultuous internal fight goes on between the five organs of knowledge, each trying to have a lion's share of enjoyment. Use *Viveka* (power of discrimination) always. Indriyas tempt and deceive you. Indriyas are the jugglers. *Māyā* spreads her *Moha-jāla* through mind and Indriyas. Be on the alert. Practise *Dama* through *Vairāgya* and *Vāsanātyāga*. Happiness comes through calmness of Indriyas, through calmness of

mind (*Uparati*). Go to the sweetmeat bazaar with plenty of money in hand. Walk hither and thither for fifteen minutes. Look with a greedy eye at the various sweets. Do not purchase anything. Return home. Even if dainties are served on that day at home, reject them. Have a plain diet. By so doing you will control the tongue, which is at the root of all troubles. You will eventually control the mind also. You will develop Will-power also.

11. Eyes can see only. Ears can hear only. Tongue can taste only. Skin can feel only. Nose can smell only. But the mind can see, hear, taste, feel and smell. All the sense-faculties are blended in the mind. You can see and hear directly through the mind by Yogic practice (clairvoyance, clairaudience). This blows out the Western psychological theory of perception.

12. *Āyatana* means mind (in *Chhāndogya Upaniṣad* Chap. IV. Sec. viii), which is the substratum of the experiences of all other organs.

13. Draupadi, wife of the Pāṇdavas, represents mind. The Pāṇdavas represent the five *Jnāna* Indriyas. Dhṛtarāṣṭra represents *Avidyā*. This is the esoteric meaning.

14. Indriyas are objectified desires. Will to see is the eye. Will to hear is the ear. The Indriyas have two states, *static* and *dynamic*. When the

desire begins to operate, the Indriyas are put in motion. This is the dynamic state. As soon as the desire is gratified, the Indriyas shrink through *Tṛpti* (satisfaction). This is the static or passive state.

19. Mind and Body.

1. Mind has influence over the body. Grief in the mind weakens the body. Body influences the mind also in its turn. A healthy body makes the mind healthy. A pain in the stomach causes depression in the mind. Body is a shadow of the mind. It is a mould prepared by the mind into which it pours forth its energies. A pure mind means a healthy body, though not always.

2. Mind is the subtle form of this physical body. The physical body is the outward manifestation of the mind. So when the mind is rough, the body is rough too. As a man of rough appearance generally cannot invoke love and mercy of others, so a rough-minded man cannot invoke love and mercy of anybody. Mind very conspicuously reflects on the face its various states which a man of intelligence can very easily read. Face is an index of the mind, just as the tongue is an index of the stomach.

3. The erroneous imagination that you are the body is the root of all evils. Through wrong thinking you identify yourself with the body. *Dehādhyāsa* arises. You are attached to the body. This is *Abhimāna*.

Then '*Mamatā*' or 'mineness' arises. You identify yourself with your wife, children, house, etc. It is identification or attachment that brings about bondage, misery and pain. You never wept when millions of Germans died in the war. Why? Because there was no identification and attachment. But you weep profusely when your son dies, on account of attachment. The word 'my' produces wonderful influence in the mind. Note the difference in effects produced in the mind when you hear the two sentences 'Horse is dead' and 'My horse is dead.'

4. The mind is intimately connected with the body. The mind acts upon the body and the body reacts upon the mind. If the body is sick, the mind also becomes sick. If the body is strong and healthy the mind also becomes healthy and strong.

5. When you are angry, the mind becomes disturbed. Similarly, when the mind is disturbed, the body also becomes disturbed. The whole nervous system is agitated. You become enervated. Control anger by love. Anger is a powerful energy that is uncontrollable by practical *Vyāvahāric Buddhi*, but controllable by pure reason, or *Viveka-Vichāra* (Sāttvic *Buddhi*).

6. With the majority of mankind the mind is greatly under the control of the body. Their minds being very little developed, they live on ***Annamaya Koṣa***, mostly. Develop the *Vijnānamaya* ***Koṣa*** and

through *Vijñānamaya Koṣa* (*Buddhi*) control the *Manomaya Koṣa* (mind).

7. The primary cause for diseases which afflict the body is bad thoughts. If bad thoughts are destroyed, all bodily diseases will vanish. Purity of mind means healthy body.

20. Three Avasthas.

(*Jāgrat*, *Swapna*, *Suṣupti*).

1. Mind has got three Avasthās; *Jāgrat* (waking state), *Swapna* (dreaming state) and *Suṣupti* (sleeping state).

2. In dream mind itself creates the dream-creatures out of the materials supplied from waking experiences with some modifications.

3. Be conscious. Be conscious of the night as well as of the day. First you will have to get consciousness, afterwards control. Such of you as remember your dreams may have had this experience that sometimes, even while dreaming, you know it was a dream; you know that it was an experience that did not belong to the material world. When once you know, you can act there in the same way as in the material world; even in the dreaming state, you can exercise your conscious will and change the whole course of your dream experience. And as you become more and more conscious, you will begin to have the same control over your being at night as you have during the day-time,

perhaps even more. For at night you are free from slavery to the mechanism of the body. The control over the processes of the body-consciousness is more difficult, since they are more rigid, less amenable to change than are the mental or the vital processes. At night the mental and vital parts of your being, especially the vital ones, are very active. During the day they are under check, the physical consciousness automatically replaces their free play and expression. In sleep this check is removed and they come out with their natural and free movements.

4. In sleep some action or other is always going on in your mental or vital being; things happen there and they govern waking consciousness. For instance, some are very anxious to perfect themselves and make a great effort in this direction during the day. They go to sleep, and, when they rise the next day, they find no trace of the gains of their previous day's efforts; they have to go over the same ground once again. This means that the effort and whatever achievement there was belonged to the more superficial or wakeful parts of the being, but there were deeper and dormant parts that were not touched. In sleep you fell into the grip of these unconscious regions and they opened and swallowed all that you had laboriously built up in your conscious hours.

5. Both in the dream state and the waking state thoughts, names and forms occur simultaneously.

6. **Within the *Manas* (mind) dwells *Taijasa*** मनस्यन्तस्तु तैजसः । (Gaudapāda's *Karikā* on the *Māṇḍūkya Upaniṣad*). *Taijasa* is the reflected *Chaitanya* or consciousness associated with the dream state. *Taijasa* is the enjoyer of the subtle world.

7. The three kinds of *Prajnā* or consciousness are:—

1. *Bahiḥ Prajñā* (externalised or objective consciousness in the waking state).

2. *Antaḥ Prajñā* (internal or subjective consciousness as in dream.

3. *Ghana Prajñā* (congealed consciousness as in sleep).

8. The Supreme Self has four forms and is inside the bodies of all living beings and is known by the names of *Viśva*, *Taijasa*, *Prajñā* and *Turīya*. The seat of the *Viśva* is the right eye; within the *Manas* dwells *Taijasa*, while *Prajñā* is in the ether of the heart. The objects of enjoyment are of three kinds, dense, subtle and bliss itself. There is the threefold satisfaction, 'त्रिधा भोगास्त्रिधा तृप्तिः ।' "The second foot (of *Omkāra*) is the *Taijasa* whose region is dream, who has subjective consciousness, who has seven limbs and nineteen mouths and enjoys subtle objects. The subjective mind and false ego play in dreams.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग् वैश्वानरः प्रथमः पादः ।

"The first foot (of *Omkāra*) is Vaiśvānara, whose region is the waking state, who has objective consciousness, who has seven limbs and nineteen mouths and who enjoys the gross objects." The objective mind or conscious mind plays in the waking state.

The seven limbs are:—

1. Heaven is His head.
2. Sun is His eye.
3. Wind is His breath.
4. *Ākāśa* is His waist.
5. Water is His pelvis.
6. Fire is His mouth.
7. Earth is His feet.

The nineteen mouths are:—

1. Five Jñāna-indriyas.
2. Five Karma-indriyas.
3. Five Prāṇas.
4. Four Antaḥkaraṇas— Manas, *Buddhi*, *Chitta*, *Ahamkāra*.

(*Māṇḍūkya Upaniṣad I. 3*)

9. The dream creatures of a young lady are her husband and new-born babe. Her mind has two strong mental images viz., those of her husband and baby. The mental images are strengthened by constant thinking. The dream creatures of a doctor are his patients and those of a barrister are his clients.

10. The objects perceived in dreams are revivals of impressions received in the waking state and have

an external reality only to the dreamer. Perception takes place through the internal organ called *Manas;* so it is called inner perception.

"स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ।"

(*Māṇḍūkya Upaniṣad I. 4*)

11. In *Jāgrat* state the objects exist independent of the mind. So every day you see the same objects as soon as you wake up from sleep. But in dreams, the objects of dream exist so long as there is mind only, so long as dream lasts, because the dream-creatures are manufactured out of mind only. When mind drops down to waking state, all dream objects vanish.

12. In dream the senses are thrown off just as you throw off your suit when going to bed. Mind alone plays during dream. There is no land, no sea, no horse, no elephant in dream; but mind creates everything out of its own body, out of the materials supplied from waking consciousness. It is the subject. It is the object as well.

13. "यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ।"

(*Māṇḍūkya Upaniṣad I. 5*)

This is the state of deep sleep wherein the sleeper does not desire anything, and does not see

any dream. The third foot of *Omkāra* is the *Prājña*, whose region is deep sleep, in whom all melt into one, who is a mass of knowledge, who is full of bliss, who enjoys bliss and who is the *door* (to the two states of consciousness—waking and dreaming). The mind with the Vāsanās rests in deep sleep in *Mukhya Prāṇa* (chief vital air) in the heart. All the Vṛttis assume a *Sūkṣma* (subtle) state.

20. Ekāgrata.

(ONE-POINTEDNESS OF MIND)

1. So long as the thoughts of one are not thoroughly destroyed through persistent practice, he should ever be concentrating his mind on one truth at a time. Through such an unintermittent practice, one-pointedness will accrue to the mind and instantly all the hosts of thoughts will vanish.

2. "तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।"

(*Patanjali: "Yoga Sūtras" I. 32*)

"To remove this (tossing and various other obstacles which stand in the way of one-pointedness of mind) the practice of concentration on one thing alone (should be made)."

21. Samkalpa.

(THOUGHT)

1. *Saṃkalpa* (thinking) of the mind itself is pain. Its absence is Brahmic Bliss. Destroy the

stains of *Saṃkalpa* or the cloud of *Saṃkalpa* through the power of discrimination and constant efforts and be drowned in the ocean of Brahmic Bliss with Spiritual illumination.

2. Every thought has got its own mental image.

3. Thought crystallizes into a habit. Habit solidifies into a circumstance. If you once entertain a lustful thought in the mind, a habit of thinking in this direction is formed in the mind. Mental energy will readily flow along this line. You will be forced to think again several times. Habitual thoughts, habitual feelings and habitual sentiments should be controlled.

4. Thought is a great force.

5. 'As you think, so you become'. Think you are strong, strong you become. Think you are weak, weak you become. Think you are a fool, fool you become. Think you are God, God you become. Practise *Pratipakṣa-bhāvanā* (entertaining a counter-idea). When you become angry, fill the mind with the idea of love. If you are depressed, fill the mind with the idea of joy and exhilaration.

6. After all, the world is merely an idea or thought. When the mind ceases to think, the world vanishes and there is bliss indescribable. When the mind begins to think, immediately the world reappears and there is suffering.

7. How can you ignore an evil thought? By forgetting. How can you forget? By not indulging in it again. How can you prevent the mind from indulging in it again? By thinking of something else which is more interesting. IGNORE. FORGET. THINK OF SOMETHING INTERESTING. This is a great *Sādhana*. Call to mind the sublime ideas contained in the *Gītā*. Remember the ennobling and soul-elevating ideas embodied in the Upaniṣads and *Yogavāsiṣṭha*. Argue, cogitate, reflect, ratiocinate within—subjectively. Worldly thoughts, though of enmity, hatred, revenge, anger, lust, all will die.

8. Thinker is different from thought. Remember this. This gives the clue to the fact that you are distinct from the mind, you are the silent witness of the modifications that arise in the mind. You are *Kūṭastha Brahma*. You are *Pratyagātmā*.

9. The sacred Ganges takes its origin in Gangotri (Himālayas) and runs perennially towards Ganga Sagar. Similarly, thought-currents take their origin from the bed of Saṃskāras (impressions) in the mind, wherein are inbedded the Vāsanās (latent subtle desires), and flow incessantly towards the objects both in waking state and dream. Even a railway engine is sent to the engine-shed for rest when the wheels become overhot. But this mysterious engine of mind goes on thinking without a moment's rest. It is brain that wants rest (sleep), but not the mind. A *Yogi* who has controlled the

mind never sleeps. He gets pure rest from meditation itself. Mind is nothing but *Ātma-Śakti*.

10. Generally in untrained persons four or five kinds of thoughts occupy the mind at a time. Household thoughts, business thoughts, thoughts of office, thoughts of body, thoughts of food and drink, hope and anticipation, some kind of planning to get money, some kinds of thoughts of revenge, some habitual thoughts of answering calls of nature, micturition and bathing, etc. occupy the mind at a time. When you are studying a book with interest at 3. 30. p. m. the idea of pleasure of witnessing a cricket match at 4. p. m. disturbs your study every now and then. It is only a *Yogī* with *ekāgra* mind who can have only one thought at a time and can keep it as long as he likes.

11. Mental actions are the real actions. Thought is the real action. Thought is a dynamic force. Thought is contagious. An angry thought sets up anger in those who surround you. A thought of joy creates sympathetically a thought of joy in others. So have sublime, elevating thoughts. Evil thoughts will die by themselves. A noble thought is a potent antidote to counteract an evil thought.

12. A worldly-minded person is a prey to sexual thoughts and thoughts of hatred, anger and revenge. These two types of thoughts actually take possession of his mind. He is a slave to these two sets of thoughts. He does not know how to divert his mind

and fix it on some other good, noble thought. He does not know the laws of thought. He is quite unaware of the nature and subtle workings of the mind. His position is extremely deplorable despite his earthly possessions and false knowledge obtained in universities. His knowledge is all husk. *Viveka* has not awakened in him. He has no *Śraddhā* in saints, Śāstras and God. He is unable to resist an evil desire, craving or temptation on account of his weak will. The only potent remedy to remove his world-intoxication, world-charm, world-delusion is constant *Satsang* or association with Sādhus, Sannyāsīs and Mahātmās.

13. The essence drawn from the various mental images formed in one particular physical life is being worked out in the mental plane. It constitutes the basis for the next physical life. Just as a new physical body is formed in every birth, so also a new mind and a new *Buddhi* are formed in every birth.

14. This ever-agitated *Manas* (mind), having come into existence out of the ineffable *Brahma*, creates the world according to its own *Saṃkalpa* (thought). This legerdemain of the universe springs out of the *Saṃkalpa* of *Manas*.

15. Just as a seed begins to germinate at its proper time and place, so also the seer (knower) appears as the visible through the *Saṃkalpa* of the mind (the visible being no other than the seer itself).

16. With the annihilation of this *Saṃkalpa*, all conception of differences between the seer and the seen will vanish and then the Reality of *Brahma* will begin to shine uninterrupted. Then the shadow of all the universe moveable and fixed will be found absorbed in it in a non-dual state. The individualised mind, which is full of *Avidyā* and is all-pervading, though existing in name, has no form, either externally or internally, like the *Ākāśa* permeating everywhere. The mere manifestation in all objects of (seeming) reality is the mind. Wherever there is the *Saṃkalpa*, there does the mind exist.

17. *Saṃkalpa* only is *Saṃsāra*; its destruction is *Mokṣa*.

18. Psychologically man is polygamic; woman is polyandric. Mental action is the real action. Thought is real *Karma*.

19. It is through the *Saṃkalpa* of your *Manas* that the universe appears to be and it is this *Saṃkalpa* that is asked to be given up by you if you wish to soar to the one Reality beyond the universe.

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ।

(*Gītā VI. 4.*)

'When he renounces all his Saṃkalpas, he is said to be enthroned in *Yoga*.'

20. Every man has his own subjective mental world and his own dream-creatures.

21. Thought is a vital, living force,—the most vital, subtle and irresistible force that exists in the universe. Thoughts are living things. A thought is as much a solid as a piece of stone. You may die, but your thoughts can never die. They have form, shape, colour, quality, substance, power and weight. Through the instrumentality of thought, you acquire creative power. Thought moves also. Thought is infectious. There are now-a-days various books on thought-power, thought-dynamics and thought-culture. Study them. You will then have a comprehensive understanding of thought, its power, workings and usefulness.

22. Everything in the material universe about us had its origin first in thought. From this it took its form. Every castle, every statue, every painting, every piece of mechanism, in short, everything, had its birth, its origin, first in the mind of the one who formed it before it received its material expression or embodiment.

23. Spoken word is the means whereby thought-forces are focussed and directed along any particular line.

24. The mind has got a 'drawing power'. Like attracts like. This is a great cosmic law. You are continually attracting towards you, from both the seen and the unseen side of life-forces, thoughts and conditions most akin to those of your own thoughts.

25. The first thought that arose in your mind was 'Aham', 'I'. The last thought or *Vṛtti* that will arise in the mind before it is absorbed in *Brahma* will be *Brahmākāra Vṛtti* which is produced by your feeling that you are Infinity.

26. When Saṃkalpa increases prodigiously, it is in no way beneficial. It is for evil only. Do not for a moment contemplate upon the things of the universe. You need not exert yourself too much to rid yourself of this *Saṃkalpa*. With the checking of all thoughts, one's mind will perish. To crumble a full-blown flower in one's hand requires a little effort but even that little effort is not needed to do away with *Saṃkalpa*. *Saṃkalpa* is destroyed with the control of thoughts. Having firmly annihilated the external *Saṃkalpa* through the internal one and having destroyed the impure mind through the pure one, rest firmly in your *Ātma-jñāna*.

27. That mind alone which is free from attachment, delusion, jealousy, lust, selfishness and anger can have constant memory of God.

28. The mind can very easily think of worldly object. It is its *Svabhāva*. Mental energy will readily flow in that direction. The mental force can easily flow in the old grooves and avenues of mundane thoughts. It finds it extremely difficult to think of God. It is an up-hill work for a Saṃsāric mind of *Vyavahāra*. It is like rowing against the current

on the Jamuna. Through strenuous efforts and *Tyāga* it must be trained to flow towards God, much against its will. There is no other go if you want to escape from worldly miseries and tribulations.

29. The common run of mankind do not know what deep thinking is. Their mental images are very distorted. It is only thinkers, philosophers and Yogīs who have well-defined, clear-cut, mental images. They can be seen through clairvoyance very vividly. Those who practise concentration and meditation develop strong, well-formed mental images.

30. It is not necessary that a *Sannyāsī* should appear on the platform to help the world. He helps the world, purifies the world by his pure, strong, thought-vibrations even when he lives in a Himalayan cave. There is no doubt about this. His very life is an embodiment of teaching. He is a living assurance for others for God-realization. Indians have now imbibed the missionery spirit of the West and cry out that Sannyāsīs should come out and take part in social and political activities. It is a sad mistake. A *Sannyāsī* or a *Yogī* cannot become the President of an Association or the leader of a social or political movement. It is a foolish and puerile idea. The duty of a *Sannyāsī* is to preach Śaṃkara's *Advaita Vedānta* and disseminate Spiritual Knowledge.

31. Thought is very, very contagious; nay, more contagious than the Spanish Flu. A sympathetic thought in you raises a sympathetic thought in others with whom you come in contact. A thought of anger produces a similar vibration in those who surround a man who is angry. It leaves the brain of one man and enters the brains of others who live at a long distance and excites them. A cheerful thought produces cheerful thought in others. You are filled with joy and intense delight when you see a batch of hilarious children who play mirthfully and dance in joy.

32. Mind assumes the form of anything it contemplates. When you think of an object, your mind shapes itself into the form of that object. When you change your thought, your mind also changes its shape. Many modifications continually arise in the mind. Your thoughts rapidly change. Your mind also changes its shape rapidly. Every moment mind is continually creating hundreds of these thought-forms and continually dispersing them again. It never holds on steadily to one thought-form for some time.

33. Thoughts generally flow with ease towards objects. The difficulty in taking the mind away from objects and fixing it on God is the same as in making the Ganges flow towards Badri Nārāyan instead of its natural flow towards Gangā Sāgar. Still you will have to do it, if you want to free your-

self from birth and death and all sorts of worldly miseries. There is no other way of escape.

34. Thoughts run riot. There is a great deal of confusion in the mind sometimes. You will have to make the thoughts settle down and crystallize into a definite shape. Then the philosophical ideas will become firm. *Vichāra, Manana* (deep reflection) and meditation will make the vague ideas firmly grounded.

35. Suppose your mind is perfectly calm, entirely without thought. Nevertheless, as soon as thought begins to rise, it will immediately take name and form. Every thought has a certain name and a certain form. Thus you find that every idea that man has, or can have, must be connected with a certain word as its counterpart.

36. Form is the grosser and name the finer state of a single manifesting power called thought. But these three are one. It is the Unity in Trinity, the three degrees of existence of the same thing. Wherever the one is, others also are there. Wherever name is, there is form and thought.

37. Thought moves. It actually leaves the brain and hovers about. It enters the brains of others also. A sage living in a Himalayan cave can transmit a powerful thought to a corner of America. He who tries to purify himself in a cave really purifies the world, helps the world at large. Nobody can prevent his pure thoughts coming out

and passing to others who really want them. Thought-transference is telepathy. Mind is *Vibhu* (all-pervading) like *Ākāśa*. Hence thought-transference is possible.

38. There are two compartments in the mind, viz., the thinking portion and the perceptive portion. It is easy to stop the thinking portion but it is extremely difficult to stop the functioning of the perceptive portion.

22. The three Gunas.

1. The mind has three Guṇas. *Sattva* (light, bliss, goodness), *Rajas* (passion, motion) and *Tamas* (inertia, darkness).

2. There are three *Vṛttis* in the mind, corresponding to the three Guṇas. *Śānta Vṛtti* (peace) comes out of *Sattva Guṇa, Ghora Vṛtti* from *Rajo Guṇa* and *Mūḍha Vṛtti* from *Tamo Guṇa*. Equilibrium or balance is *Śānta Vṛtti*. Anger is *Ghora Vṛtti*; laziness, carelessness and drowsiness (*Ālasya Pramāda* and *Tandrā*) are *Mūḍha* Vṛttis.

3. The real peace of mind does not come from outside. It is produced in the same mind when the mind is controlled and its thoughts are checked. You must undertake great efforts to check the passions and desires. Then alone your aptitude for activity will be subdued and you will be at rest and your thoughts will be stilled. A mind endowed

with *Sattva Guṇa* will make a man still and inactive, while a mind with *Rajo Guṇa* will make him restless. It will not allow him to sit idle and will force him to work.

4. A mind which is devoid of *Sattva Guṇa* will not be good enough to consider other's happiness as its own, and will therefore be ever reeling. Again, as this mind has not the complacency to rejoice at another's virtues there is no internal contentment. Then, as it does not consider other's sufferings as its own, there arises not compassion on it.

5. If you always look into the faults of others you will actually imbibe those faults by constantly thinking of the same. Always look into the bright side of a man. Ignore his defects. Hatred will vanish. Love will increase.

6. *Sattvāpatti* is a state of mind wherein the mind is full of *Sattva* or purity. There is purity of thought (*Bhāva-saṃśuddhi*) and *Sattva-saṃśuddhi* (purity of heart). It is the fourth *Jñāna-Bhūmikā* or fourth stage of *Jñāna*.

23. Five states of Mind.

1. *Kṣipta, Mūḍha, Vikṣipta, Ekāgra* and *Niruddha* are the five Yogic Bhūmikās. The *Chitta* or mind manifests in five different forms. In the *Kṣipta* state, the rays of the mind are scattered on various objects. It is restless and jumps from one

object to another. In the *Mūḍha* state the mind is dull and forgetful. *Vikṣipta* is the gathering mind. It is occasionally steady and at other times distracted. By practice of concentration the mind struggles to centre itself. In the *Ekāgra* state it is one-pointed. There is only one idea present in the mind. The mind is under perfect control in the *Niruddha* state.

24. Samskaras.

(IMPRESSIONS)

1. An object awakens or revives Saṃskāras (impressions) in the mind through external stimuli. Hence a *Saṃkalpa* or thought arises subjectively from within, without a stimulus from outside. When you think of a cow which you have seen before, you repeat the word 'cow' mentally. Then only the mental image comes. Then a thought is formed. *Saṃskāra* causes *Saṃkalpa* and *Saṃkalpa* causes *Saṃskāra*, just as seed is the cause of the tree and tree is the cause of the seed in turn.

2. From Saṃskāras emanate Vāsanās like swarms of locusts; from *Vāsanā* flows the stream of desires and from enjoyment of objects of desires arises *Tṛṣṇā* or internal craving (intense longing). *Tṛṣṇā* is very powerful.

3. The Saṃskāras are imbedded in the mind, in the *Kāraṇa Śarīra*. There arises a memory of pleasure in the mind. Then the mind thinks of objects.

Māyā has her powerful seat in the imagination. There comes attachment. The mind plans and schemes. You are swayed by the passions. You exert yourself physically to possess those objects and enjoy them. In your efforts you favour some and disfavour others through *Rāga* (attraction) and *Dweṣa* (repulsion). You will have to enjoy the fruits of your virtuous and vicious actions. Through this six-spoked wheel of *Rāga* and *Dweṣa*, virtue and vice, pleasure and pain, this Saṃsāric wheel of birth and death moves on without stopping from *Anādikāla* (beginningless time).

4. Breathing, hearing, seeing, feeling, tasting, smelling, all cause Saṃskāras (Impressions, latent *Smṛti*) in the mind. *Sādhana* consists in wiping out the Saṃskāras. A *Jñānī* is without Saṃskāras. They are fried out by *Jñāna*. No doubt the force of the Saṃskāras remains in the *Antaḥkaraṇa*. But they are harmless. They will not bind the *Jñānī*.

5. The nature of desires and thoughts depends upon the nature of your Saṃskāras. If you have good Saṃskāras you will have good desires and good thoughts, and *vice versa*. Even if you have indulged in vicious actions up to the age of forty, begin practising virtuous actions such as charity, *Japa*, *Dama*, *Swādhyāya*, meditation, service of the poor and the sick, service of saints, etc. from even now. In the next birth these Saṃskāras will prompt you to do more virtuous deeds. They will stimulate

good desires and noble thoughts. The Lord says in the *Bhagavadgītā* —

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

(*IX. 30*)

"Even if the most sinful worship Me with undivided heart, he too must be accounted righteous, for he hath rightly resolved".

25. Theory of perception.

1. Mind, *Indriya* or centre and the *Karaṇa* (external instruments), such as the physical eye, should all be joined together. Then only perception of an object is possible.

2. The *Dṛśya* (what you see outside) is due to mental *Avidyā*. There is only light outside. There is only vibration outside. It is the mind that gives colour and form. It is all mental deception. (This is one view. This is one theory of perception.)

3. Mind is formed out of the Sattvic portion of the five Tanmātras. There is light outside. The sun also emits light. The eye is made up of fire or *Agni-tattva*. That portion of the mind which perceives is also made up of *Agni-tattva*. So fire sees fire. Only that portion of the mind which is made up of *Śabda-tanmātra* can hear. Sound comes from *Ākāśa* outside. So *Ākāśa* of the mind hears *Ākāśa* from outside. But *Ātmā* can see, hear, taste,

and feel everything. *Ātmā* only can be seen, by *Ātmā*. Therefore whatever you see outside is *Ātmā* only. 'सर्वं खल्विदं ब्रह्म'। (Everything is *Brahma* only).

4. Just as the spider throws out the web from its own body, the mind throws out this physical universe from its own body during waking state and and withdraws the world into its womb during sleep. The Perceiver and the perceived are one. An object is a mental *Vṛtti* externalised or objectified. This is one school of thought, known by the name of "दृष्टिसृष्टिवाद".

5. A ray of the mind actually goes out, assumes the shape and form of the object and envelopes it. Then only perception takes place. This is one theory of perception. The perception of a book is possible only when the mind has assumed the actual shape of the book. Mental image plus external something is the object. Whatever objects you see outside, have got their own mental images in the mind.

6. The interaction between the mind inside and the Tanmātric vibrations outside is the object or the world that you see outside. This is one theory of perception.

7. The *Antaḥkaraṇa Vṛtti* enters through the opening of the *Indriya* (eye), removes *Viṣaya-jñāna*, assumes *Viṣayākāra* (the shape and form of the objects it envelopes) and presents the objects to your view. The function of *Vṛtti* is to cause *Āvaraṇa-*

bhanga (removal of the veil or layer of *Sthūla Avidyā* that envelopes all objects).

8. To know a *Prapancha-viṣaya, Indriya, Antaḥkaraṇa* and *Jīva* are wanted.

9. *Indriya* will see the *Viṣaya.* Mind will make it appear. *Buddhi* with the help of *Ābhāsa Chaitanya* will understand it.

10. According to Western medical science, light vibrations from outside strike the retina and an inverted image is formed there. These vibrations are carried through optic tract and optic thalamus to the centre of vision in the occipital lobe of the brain in the back part of the head. There a positive image is formed. Then only you see the object in front of you. The Vedāntic theory of perception is that the mind comes out through the eye and assumes the shape of the object outside.

11. It is only the individual mind that sees objects outside. If you see the same objects through a telescope, they appear different. If you can see with the mind directly, you will have a different vision altogether. *Hiraṇyagarbha* or *Kārya Brahma* has quite a different vision. He sees everything as a vibration or movement within himself as his own *Saṃkalpa,* just as you can imagine within your own mind that a big war is going on and many people are dying on either side. You can withdraw your imagination at your will.

26. Mind: Its Nature and Habits.

1. Mind always wants variety and new sensations. It is disgusted with monotony.

2. Mind always runs after pleasure, because it is born of *Ānanda*.

3. Duality is the very nature of the mind. It can never think in terms of unity. It is through *Chitta-Śuddhi* (mental purity) and Vedāntic *Sādhanā* that it should be trained to think in terms of unity.

4. Mind is so framed that it runs to extremes. It is through *Sādhana* or spiritual practice that it should be brought to a balanced state (*Samatā*). It is one-sided by its very nature. It is through mental drill or training that integral development must be achieved.

5. Mind has three states, viz., active, passive and neutral.

6. Mind is *Jaḍa* or non-intelligent, but appears to be intelligent by borrowing light from *Brahma*, just as water exposed to the sun borrows heat from the sun.

7. Carefully mark the ways of the mind. It tempts, exaggerates, magnifies, infatuates, unnecessarily alarms through vain imagination, vain fear, vain worries and vain forebodings. It tries its level best to divert from concentration on your *Lakṣya*.

8. It makes various tricks. When you once know its ways, it lurks like a thief. It will no longer trouble you.

9. Mind is *Chetana* (intelligent) when compared with the senses. It is *Jada* (non-intelligent) when compared with *Buddhi*. *Buddhi* of *Sāṃkhya* is Will and Intellect combined.

10. If you give up an old habit of taking tea, you have controlled to a certain extent the sense of taste. You have destroyed one *Vāsanā*. This will give you some peace, because the craving for tea has gone, and you are freed from your efforts and thinking in getting tea, sugar, milk, etc. Thinking is pain. Seeing is pain. Hearing is pain for a philosopher and a *Sādhaka*. It is all pleasure for a worlding. The energy that was agitating you to run after tea is now transmuted into Will. You gain peace and will-power by giving up one thing. If you give up fifteen things, your peace of mind will be still greater and the will still more powerful. This is the fruit of *Tyāga*. So, you are not a loser in *Sannyāsa*. You gain more knowledge, more bliss and more power. You give up something in favour of something higher. Is there any one who will not give up black sugar in favour of white sugar? If you once control one *Vāsanā*, it will be easy for you to control other Vāsanās, too, because you gain strength and power.

11. Mind has a great power of imitation. That is the reason why a spiritual aspirant is prohibited from mixing with householders. His mind will try to imitate the minds of worldling. Downfall will ensue.

12. Whenever you try to change an evil habit and establish a new habit, there will ensue an internal fight between Will and *Swabhāva* (nature). The *Swabhāva* will try its level best to get back to its old habit. Never yield. The Will is bound to succeed in the end. Even if you fail once or twice, it does not matter. Again apply the Will. To have a comprehensive understanding of what is going on in the inner '*mental factory*', a *Śuddha Buddhi* (pure reason) and subtle intellect with power of introspection is needed. Sit in silence in a solitary room and watch the various mental phenomena, mental states, moods, impulses, emotions, sentiments, whims, fancies that occur in the mind. It will be of absorbing interest to study the subtle states of the inner psychic world.

13. The mind can have only one idea at a time. But it moves with such tremendous lightning speed that an ordinary man thinks that he can have several ideas at a time.

14. New healthy Saṃskāras can be implanted by new healthy suggestions. Suppose your brain is a plank in which are driven nails which represent the ideas, habits and instincts, which determine your actions. If you find that there exists in you a bad

idea, a bad habit, a bad instinct, a bad nail as it were, in the plank of your mind, you should take another viz., a good idea, habit or instinct, place it on the top of the bad one and give a hard tap with a hammer. In other words, you make a healthy, useful suggestion. The new nail will be driven in perhaps a fraction of an inch, while the old one will come out to the same extent. At each fresh blow with the hammer, that is to say, at each fresh suggestion, the one will be driven in a fraction further and the other will be driven out the same amount, until after a certain number of blows, the old nail will come out completely and be replaced by the new one. In the long run all old habits, old ideas, old instincts can be entirely replaced by new habits, new ideas. It demands, doubtless, strenuous efforts. It needs constant repetition of new healthy suggestions. Habit is second nature. But pure, irresistible, determined Will is bound to succeed eventually.

15. It is the sound that sets the mind in motion. Sound disturbs the mind a great deal in meditation. A sound with meaning disturbs more than a sound without meaning. A continuous sound as the silent murmur of a river is not so disturbing as an abrupt, sudden, sharp, broken sound. The mind does not feel a sound when it is used to it. You feel only when the clock stops. It is the sound that makes the mind to think.

CHAPTER III.

1. True Renunciation.

1. True renunciation lies in the abnegation of the mind. It consists in renouncing all desires and egoism and not world-existence. Then will come Immortality in life or enjoyment of the infinite delight of existence free from ego, founded on oneness of all in *Brahma*.

2. *Chitta-tyāga* alone constitutes the renunciation of all. The mind is the all-in-all, and its mastery leads to the renunciation of all. Through such a mental abnegation you will be able to free yourself from all pain.

3. *Sannyāsa* is a mental state only. It is *Gerua* or colouring of the heart and not of cloth alone. He is a veritable *Sannyāsī* who is free from passions and egoism, and who possesses all the Sāttvic qualities even though he lives with the family in the world. Chudālā was a Queen-Yoginī—*Sannyāsinī*, though she was ruling a Kingdom. That *Sannyāsī* who lives in the forest but who is full of passions is worse than a house-holder and a worldly-minded fool. Śikhidhwaja was a worldly man, though he lived in the forest naked for very many years. Many have not understood what true renunciation is. True renunciation is the renunciation of all passions, desires, egoism and *Vāsanā*. If you have a stainless mind, a mind free from attachment, egoism and passion you are a *Sannyāsī*, whether you live in the forest or in the bustle of a city, whether you wear white cloth or an orange-coloured robe, whether you shave the head or keep a long tuft of hair.

2. Viveka.

(DISCRIMINATION BETWEEN REAL AND UNREAL)

1. When you are fully aware of the magnitude of human sufferings in this miserable relative world, you will naturally begin to discriminate between what is real and what is unreal. This is *Viveka*. (*Brahma* is real and *Jagat* is unreal). Then sincerity or *Śraddhā* will develop. Then aspiration or keen longing to realize God will manifest. Then you

will have to remember the Truth constantly. Then you will have to assert constantly 'Aham Brahmāsmi' ('I am *Brahma*'). By incessant practice *Nāmarūpa* and *Saṃkalpa* will vanish and you will realize *Brahma*. This is Vedāntic *Sādhanā*. Discrimination, sincerity, aspiration, remembering Truth always, assertion and then Realization are the various stages or means for realization of *Brahma*.

2. Vairagya.

(DISPASSION, NON-ATTACHMENT, INDIFFERENCE TO ENJOYMENTS HERE AND HEREAFTER).

1. Note how *Vairāgya* arises in the mind. The transitory and perishable nature of all things creates a sort of disgust in all minds, and in proportion to the depth and subtlety of nature, this reaction from the world works more or less powerfully in the mind of every individual. An irresistible feeling arises in our mind viz., that the finite can never satisfy the Infinite within us, that the changing and perishable cannot satisfy the changeless and deathless nature of ours.

2. When you are not impressed with the idea of rich living, rich style of living cannot attract you. When you are impressed with the idea that meat and wine are not at all pleasurable, they cannot tempt you. In that case if you fail to get meat and wine or to have rich living, you will not be agonised

at all in your mind. Why are you attracted towards a young, beautiful lady ? Because owing to your ignorance you vainly think you will get pleasure through her. If you have got *Viveka*, *Viveka* will at once tell you that you will get immense pain through her. Then the mind will recede or withdraw from the object, woman.

3. It is only when the mind, being divested of all its desires, is indifferent to pleasures and pains and is not attracted by any object that it will be rendered pure, free from the grip of the great delusion like a bird freed from its cage and roaming freely in the *Ākāśa*.

4. When *Vairāgya* arises in the mind it opens the gate to Divine Wisdom.

5. No true, lasting satisfaction comes from the enjoyment of worldly objects. Yet, people rush headlong towards objects even when they know that the objects are unreal and the world is full of miseries. That is *Māyā*. When the mind rests on *Ātmā*, then only *Nitya-tṛpti* (eternal satisfaction) will come. Because *Ātmā* is *paripūrṇa* (All-full). You get everything there. It is Self-contained. All desires are gratified by realization of Ātmā.

3. Stumbling blocks in Meditation.

1. *Kaṣāya* is the subtle influence in the mind produced by enjoyment and left there to fructify in

time to come and distract the mind from *Samādhi.* This is a serious obstacle in meditation. It does not allow the *Sādhaka* to enter into *Samādhiniṣṭhā.* It induces the subtle memory of pleasures enjoyed. It is hidden *Vāsanā.* From the Saṃskāras Vāsanās originate. *Sāṃskāra* is the cause and *Vasanā* is the effect. It is a kind of *Mala* (impurity of mind).

Kaṣāya means colouring. *Rāga Dveṣa* and *moha* are the *Kaṣāya* or colouring of the mind. Constant *Vichāra* coupled with *Brahma-bhāvanā* is the only potent remedy to eradicate this dire malady, *Kaṣāya.*

2. Mind builds castles in the air. This is termed *Manoratha* in Saṃskṛt. This is a serious obstacle in meditation. It should be stopped by *Vichāra.*

3. Impulses disturb meditation. All obscure sub-conscious impulses should be controlled by the Intellect and Will.

4. Sex impulse and ambition are two great disturbing factors in meditation. They carry on Guerilla warfare. They attack the Sādhakas again and again. They appear to be thinned out for some time. They get revived often. They should be extirpated by great efforts, *Vichāra, Viveka* (power of discrimination between *Ātmā* and *Anātmā*, Self and Non-self) and *Śivoham-bhāvanā.*

5. *Tandrā-Ālasya* (sleepy state and laziness), *Stabdhatā* (stupefaction arising from fear or wonder) mental excitement, mental restlessness and mental depression are other disturbing factors in meditation.

6. *Laya* (sleep), *Vikṣepa* (tossing of mind from one object to another), *Kaṣāya* (memory of sensual pleasures), hidden *Vāsanā* and *Rasāsvāda* (the happiness derived from *Savikalpa Samādhi*) are four stumbling-blocks in meditation. Even the happiness of *Savikalpa Samādhi* is an obstacle, because it prevents you from entering into the *Nirvikalpa* state. It produces false *Tuṣṭi* (contentment) and you stop your further *Sādhanā*. The mind should be freed from all these four obstacles. Then only you will enter into pure *Advaita Nirvikalpa* state. *Vichāra* and *Brahma-bhāvanā* are the only helps to attain this highest state.

7. *Tūṣṇīmbhūta Avasthā* is a quiet state of the mind wherein there is neither attraction nor repulsion for objects for a short time. It occurs in the *Jāgrat* state. It is a neutral state of the mind. It is an obstacle in meditation. It should be avoided. It is mistaken by ignorant Sādhakas for *Samādhi*.

8. The obstacles to meditation are from within only. They are not from without. Train the mind properly.

9. When the mind has been withdrawn from objects through *Vairāgya* and *Uparati*, do not allow

it to go into sleep or *Manorājya* (fancies and wild imagination). These are two further obstacles in meditation. Make it *Ekāgra* (one-pointed) and allow it to rest on the *Svarūpa* (*Brahma*). Now the *Brahmākāra Vṛtti* will dawn. Coupled with *Brahma-jñāna* this is the destroyer of *Avidyā*. Allow the *Brahmākāra Vṛtti* to flow steadily like *Tailadhārā* (continuous flow of oil). Now *Niratiśayānanda* (infinite bliss) will flow. At this state, the whole universe will appear as *Sat-chit-ānanda* only. This thought also will die. You will enter *Sahajānanda* state (*Advait-avasthārūpa-Samādhi*).

4. Chitta-Suddhi.

(PURITY OF MIND)

1. Charity, *Japa*, *Niṣkāma Karma*, *Yajna*, *Agnihotra*, *Brahmacharya*, *Sandhyā*, *Tīrth-yātrā*, *Dama*, *Śama*, *Yama*, *Niyam*, *Swādhyāya*, *Tapas*, *Vrata*, service of saints, all tend to purification of the mind (*Chitta-Śuddhi*). There will, doubtless, thrill unalloyed bliss in the mind thus purified.

2. Remember constantly the pains of various kinds attaining to of this mundane existence. Repeat the following line of Chap. XIII, of *Gītā* several times daily:—

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ।

"Insight into the pain and evil of birth, death, old age and sickness". *Moha* will vanish. Constantly

make the mind understand clearly that there is pain only in this world. This is the first *Sādhana* for aspirants. *Vairāgya* will develop. The mind will be weaned from objects. Attraction for sense-objects will gradually vanish.

3. It takes a long time to purify *Hartāl* (yellow oxide of arsenic orpiment). It has to be soaked in cow's urine for seven days, in lime-water for ten days and in milk for seven days. Then it has to be burnt out hundred and eight times before a *Bhasma* or proper oxide (ash) is obtained. Even so, it takes a long time for effecting *Chitta-Śuddhi* (purity of mind). Severe *Tapaścharyā* (austerities) is needed. Purification is the first part of *Yoga*. When purification is over, the natural tendency goes towards liberation or *Mokṣa*.

4. If only a disciple whose mind is cleansed of all its impurities is initiated into the sacred mysteries by a *Guru*, then his mind will get complete quiescence. He will enter into the *Nirvikalpa* state. The *Nirvikalpa* state is termed *Asaṃvedanā*.

5. A *Mantra* purifies the mind. Mere repetition of a *Mantra* parrot-like has very little effect. It has some benefit. It must be repeated with *Bhāva* (feeling). Then it produces wonderful effects. The *Mantra*, unless inspired with the powerful Will-force of one's own mind, cannot produce much effect.

6. Speaking the truth and practice of *Dayā* (compassion) are very great purifiers of mind.

7. Any *Mantra* is very powerful. It purifies the mind. It induces *Vairāgya*. It causes *Antarmukha Vṛtti*. Every *Mantra* has a *Ṛṣi* who gave it, a *Devatā* as its informing power, the *Bīja* or seed, a significant word which gives it special power, a *Śakti* or the energy of the form of the *Mantra*, *i. e.* the vibration-forms set up by its sounds; the *Kīlaka*, or the pillar, that which supports and strengthens the *Mantra*. *Kīlaka* is a sort of plug which conceals the *Mantra-chaitanya*. By constant and prolonged repetition of the *Mantra* with *Bhāva* (feeling or right mental attitude) and concentration the *Mantra-chaitanya* is awakened. Then the *Sādhaka* gets *Mantra-siddhi*. There is a spiritual current in all Mantras. A *Mantra* takes the devotee's soul first to one centre and then to another and so on, till access is gained to the goal or final region. Dhruva had *Darśana* of Lord Hari by repeating the *Dvādaśākṣara* (consisting of 12 letters) *Mantra*—"ॐ नमो भगवते वासुदेवाय" given by Ṛṣi Nārada. Prahlāda had *Darśana* of Mahāviṣṇu by repeating the "Nārāyaṇa" *Mantra*. Vālmīki realized God by repeating "MARĀ-MARĀ" (which becomes "Rāma-Rāma" during course of repetition). Tukārām of Mahārāṣṭra became one with Lord Kṛṣṇa by chanting always "*Viṭṭhala-Viṭṭhala*", the name of the reputed Image of Śrī Kṛṣṇa at Pandharpur.

5. Introspection.

1. You are the best judge of your mind. Introspect by living alone in solitude or retiring into a calm room for an hour. You will then know your defects and weaknesses very clearly.

2. The mind will be doing either thinking, planning, feeling, knowing or willing. You will have to find out through subjective introspection what the mind is exactly doing at a particular time. To go through this practice a subtle *Buddhi* is needed. *Buddhi* can be rendered subtle by study of philosophical books, *Satsanga* (association with the wise), control of Indriyas (*Dama*) and *Sāttvic* food.

3. In introspection the mind itself is the subject of study. A portion of the mind studies the remaining portion of the mind. The higher mind studies the lower mind. Introspection is apperception. Just as you watch the work done by a coolie, a portion of the mind watches the movements of the rest of the mind. By a careful watch, many defects are found out and removed by suitable *Sādhan*. Enter a quiet room. Enter into silence daily for about fifteen minutes, morning and evening. Introspect. Watch the mind carefully.

6. Dharana.

(CONCENTRATION)

1. In trained Yogīs you cannot say where *Pratyāhāra* (abstraction) ends and *Dhārṇā* (concen-

tration) begins, where *Dhāraṇā* ends and *Dhyāna* (meditation) begins, where *Dhyāna* ends and *Samādhi* (Super-conscious state) begins. The moment they sit on the *Āsana*, all the processes occur simultaneously with electric or lightning speed, and they enter *Samādhi* at their conscious will. In the neophytes *Pratyāhāra* first takes place. Then *Dhāraṇā* begins. Then *Dhyāna* slowly commences. Before *Samādhi* manifests, their minds, getting impatient and tired, drop down. Constant and intense *Sādhanā* with light but nutritious food will bring about Sanguine success in getting *Samādhi*.

2. There is an externalising or objectifying power in the mind. This leads to *Bahirmukha Vṛtti*. The mind is drawn towards objects. Through constant *Sādhana* (spiritual practice) the mind must be checked from externalising. It must be made to move towards *Brahma*, its original home.

3. The effort to keep the mind always concentrated on *Ātmā* or *Brahma* is what is called *Ātma-Vichāra*.

4. Should the pure mind concentrate itself for some time through a study of Jñāna-Śāstras; association with the wise and an uninterrupted practice of meditation, then in such persons developing *Jñāna*, a divine vision will dawn, in which there will be a direct cognition of the one Reality.

5. Fix the mind on *Ātmā*. Fix the mind on the All-pervading, Pure Intelligence and Self-luminous effulgence (*Swayamjyoti*). Stand firm on *Brahma*. Then will you become the '*Brahmasanstha*' of *Chhandogya Upaniṣad* (Chapter II. XXIII) a meditator of *Brahma*.

6. The powers of the mind are like rays of light dissipated. The rays of the mind are drawn towards various objects. You will have to gather them patiently through *Vairāgya* and *Abhyāsa*, through *Tyāga* (renunciation) and *Tapas*, and then march boldly with indefatigable energy towards God or *Brahma*. When the mental rays are concentrated, illumination begins.

7. The Self-existent (*Brahma*) created the mind and senses with out-going tendencies. So, you behold the external universe and not the internal Self. It is the *Vikṣepa Śakti* or *Māyā* that draws you out. From your childhood, you are taught to look to the external world and not to the internal psychic world. You have entirely lost the faculty of introspection. You will have to turn the mind inside (*Āvṛtta Chakṣu* gaze turned inwards), then to concentrate all its powers, and throw them upon the mind itself, in order that it may know its own nature, and analyse itself. This is *Rājayoga*.

8. There is no limit to the power of the human mind. The more concentrated it is, the more power

is brought to bear on one point. You are born to concentrate the mind on God after collecting the mental rays that are dissipated on various objects. That is your important duty. You forget the duty on account of *Moha* for family, children, money, power, position, respect, name and fame.

9. It is easy to concentrate the mind on external objects. The mind has a natural tendency to go outwards. Desire is a mode of the emotive mind. It has got a power of externalising the mind.

10. Practise concentration of mind. Fix the mind on one object, on one idea. Withdraw the mind again and again when it runs away from the *Lakṣya* and fix it there. Do not allow the mind to create hundreds of thought-forms. Introspect and watch the mind carefully. Live alone. Avoid company. Do not mix. This is important. Do not allow the mind to dissipate its energy in vain on vain thoughts, vain worry, vain imagination, and vain fear and forebodings. Make it hold on to one thought-form for half an hour by incessant practice. Make the mind to shape itself into one shape and try to keep the shape for hours together through constant and incessant practice.

11. By manipulating the mind you will be able to bring it under your control, make it work as you like and compel it to concentrate its powers as you desire.

12. The rays of the mind are scattered in worldly-minded persons. There is dissipation of mental energy in various directions. For purpose of concentration, those scattered rays have to be gathered by *Vairāgya* and *Abhyāsa*, and then the mind must be turned towards God.

13. In trying to concentrate your mind or project a thought even, you will find that you require naturally to form images in your mind. You cannot help it.

14. Worldly pleasures intensify the desire for enjoying greater pleasures. Hence the mind of worldlings is very restless. There is no satisfaction and mental peace. Mind can never be satisfied, whatever amount of pleasure you may store up for it. The more it enjoys the pleasures, the more it wants them. So people are exceedingly troubled and bothered by their own minds. They are tired of their minds. Hence in order to remove these botherations and troubles the Rṣis had thought it best to deprive the mind of all sensual pleasures. When the mind has been concentrated or made extinct, it cannot pinch one to seek for further pleasure, and his botherations and troubles are removed for ever and he attains real peace.

15. *Rājayoga* teaches us how to concentrate the mind and then how to ransack the innermost recesses of our own minds.

16. *Dhāraṇā* is practised for stopping the modifications of the mind.

देशबन्धश्चित्तस्य धारणा ।

(*Yoga Sūtras III. 1*)

"Concentration is holding the mind to one form or object steadily for a long time."

17. A *Haṭhayogī* fixes his mind on the *Suṣumṇā Nāḍī*, the middle path in the spinal canal and on a specified centre, viz., the *Mūlādhāra or Maṇipūra* or *Ājñā Chakra.* Some Yogīs ignore the lower Chakras and fix their mind on the *Ājñā Chakra* only. Their theory is that by controlling the *Ājñā Chakra* all the lower chakras can be automatically controlled. When you concentrate on a *Chakra*, a thread-like connection is formed in the beginning between the mind and the *Chakra* (centre of spiritual energy). Then the *Yogī* ascends along the *Suṣumṇā* from *Chakra* to *Chakra.* The ascent is made gradually by patient efforts. Even a mere shaking of the opening of *Suṣumṇā* causes a great deal of *Ānanda* (bliss). You become intoxicated. You will entirely forget the world. (When the opening of *Suṣumṇā* is shaken a bit, the *Kula-Kuṇḍalinī Śakti* tries to enter *Suṣumṇā*). Great *Vairāgya* comes in. You will become fearless. You will behold various visions. You will witness the splendid 'Anant Jyoti'. This is termed '*Unmanī Avasthā*'. You will get different Siddhis,

different types of *Ānanda* and different kinds of Knowledge by controlling and operating on different Chakras. If You have conquered the *Mūlādhāra Chakra* you have conquered the earth-plane already. If you have conquered the *Maṇipūra Chakra*, you have already conquered fire. Fire will not burn you. *Panchadhāraṇā* (five kinds of *Dhāraṇā*)will help you to conquer the five elements. Learn them under a *Guru* who is a developed *Yogī*.

18. When you fix your mind on Lord Kṛṣṇa in the lotus of your heart, your attention is fixed on the figure of Śri Kṛṣṇa. When the attention is fixed, the spiritual current is started. When you meditate, the flow of the current becomes steady, and when the meditation gets very very deep and intense, '*Union*' (*Samādhi*) takes place. You become one with the Lord. All Saṃkalpas and Vikalpas stop. There is complete '*Chitta-vṛtti-nirodh*' (stoppage of the modifications of the mind).

19. Concentration is opposed to sensuous desires, bliss to flurry and worry, sustained thinking to perplexity, applied thinking to sloth and torpor, rapture to ill-will.

20. Do not wrestle with the mind during meditation. It is a serious mistake. Many neophytes commit this grave error. That is the reason why they get easily tired soon. They get headache and

they have to get up very often to pass urine during the course of meditation owing to the irritation set up in the micturition centre in the spinal cord. Sit comfortably in the *Padma, Siddha, Sukha* or *Svastika Āsana*. Keep the head, neck and trunk in one straight line. Relax the muscles, nerves and brain. Calm the objective mind. Close the eyes. Get up in the morning at 4 A. M. (*Brāhma Muhūrta*). Do not struggle with the mind. Keep it calm and relaxed. Allow the one Brāhmic idea to flow gently and continuously. Drive out foreign or extraneous worldly ideas gently. Try to keep up the *Brahmākāra Vṛtti* by repeating OM or "*Aham Brahmāsmi*" mentally very often. The idea of Infinity, the idea of an ocean of light, the idea of all knowledge and all *Ānanda* should accompany the mental repetition of OM. If the mind wanders, repeat verbally six times the long *Praṇava* with 3½ Mātrās. This process will remove the *Vikṣepa* and all other obstacles.

8. Meditation.

1. When you read a book with absorbing interest and attention, your mind gets fixed to the ideas. Even so in *Nirguṇa* meditation of *Brahma* (formless *Dhyāna*) the mind is fixed on one idea, viz., that of *Ātmā*.

2. 'अनिच्छैव परंपदम् ।' To desire nothing is to attain the desirelessness i. e. the highest goal.

3. 'अचिन्तैव परं ध्यानम् ।' To think of nothing is to attain to highest contemplation.

(*Śri Śaṃkarāchārya*)

4. 'ध्यानं निर्विषयं मनः ।' When the mind becomes *Nirviṣaya* (free from thinking of sense-objects and their enjoyments), it is meditation.

5. In *Nididhyāsana* or profound and continued meditation thinking ceases. There is only one idea of 'Aham Brahmāsmi.' When this idea is also given up, *Nirvikalpa Samādhi* or *Sahajādvaita Niṣṭhā* ensues.

6. Man tries to grasp the abstract through thought-forms. After the mind has been purified, an abstract image is formed in the purified mind by study of Upaniṣads (*Śravaṇa*) and thinking (*Brahma-chintana*). This abstract image melts later on in deep *Nididhyāsana*. What is left behind is *Chinmātra* or *Kevala Asti* (pure Existence alone).

7. Mind feels tired after hard and protracted work. It cannot therefore be *Ātmā*. *Ātmā* is the storehouse for all powers (*Ananta Śakti*). Mind is only an instrument of *Ātmā*. It should be properly disciplined. Just as you develop the physical body through gymnastics and various kinds of physical exercises, you will have to train the mind through mental training, mental culture or mental drill.

8. All physical activities should be completely suspended, all attachments should be ruthlessly cut asunder completely for five or six years, if you want to practise *Dhyānayoga*, if you want to realize God through concentration of mind. Newspaper-reading and correspondence with friends and relatives should be completely stopped, as they cause distraction of mind and strengthen the world-idea. Seclusion for the above period of five or six years is indispensable.

9. Mind exists on account of "I". "I" exists on account of mind. "I" is only an idea in the mind. "Mind" and "I" are identical. If "I" vanishes, mind will also vanish; and if mind vanishes, "I" will vanish. "I" is the seed or root of the mind. Mind is the seed or root of "I". Destroy the mind through *Tatva-jnāna*. Destroy the "I" through "Aham Brahmāsmi-bhāvanā" through constant and intense *Nididhyāsana*. When mind vanishes or thoughts cease, *Nāma-rūpa* will cease to exist.

9. Samadhi.

1. When the mind is completely absorbed in one object of meditation, it is termed *Samādhi*. The mind identifies itself with the object of meditation. The meditator and the meditated, the thinker and the thought, the worshipper and the worshipped become one or identical. The mind loses its own consciousness and becomes identified with the object of meditation.

2. Deep meditation leads to *Samādhi* or oneness with God. Mind loses its own consciousness and becomes identified with the object of meditation (*Tachchitta, Tanmaya Tadākāra*). The mind is filled with *Ātmā* or God. (cf. *Atmavān* of *Gītā* II. 45, i. e. full of the Self). Mark the three processes that take place in the mind during meditation. These are contemplation, filling and identification. In *Samādhi*, there is neither *Dhyāna* nor *Dhyātā* (no meditation, nor meditator). The *Triputi* or triad vanishes. The Meditator has dissolved his personality in the sea of God, drowned and forgotten there till he becomes simply the instrument of God. When his mouth opens, it speaks God's words without effort or forethought through direct intuition; and when he raises his hand, God flows again through that to work a miracle.

3. Abandon the idea or notion of "I", 'He', "Thou", *Ghata, Pata* (pot, cloth), i.e., *Nānābhāva, Dvaitabhāva.* Have *Brahmabhāvanā* instead. Destroy *Saṃkalpa-Vikalpa* of the mind. This is *Brahmaniṣṭhā* or *Advaitaniṣṭhā.*

4 Chūḍāla, the Queen-Yoginī of *Yogavāsiṣṭha* shook the *Suṣumṇā nāḍī* of Sikhidhvaja. The *Vṛtti* came out through the force of *Śuddha* Sāttvic *Vāsanā* or residue of *Sattva.* He came down from the *Nirvikalpa* state to gross consciousness. He became conscious again of the objective universe.

5. When the mind is withdrawn from the objects and deep reflection sets in, the objective consciousness is shut up, *Savitarka Samādhi* commences. Ratiocination, analysis and synthesis (a *priori* and a *posteriori* way of reasoning), investigation and abstract reasoning take place. This is *Samādhi* with reasoning. Evil thoughts cannot enter now. The mind is Sāttvic.

6. Deep study of philosophical books with *Chitt-Śuddhi* is itself a form of *Samādhi*. The mind here is free from worldly thoughts.

7. In *Samādhi* there is neither seeing nor hearing. There is neither physical nor mental consciousness. There is only spiritual consciousness. There is only existence (*Sat*). That is your real *Swarūpa*.

8. Should you hold communion with *Brahma* devoid of mental fancies and modifications, then the great bondage of the mind will cease, all doubts will vanish and all Karmas will perish:—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

9. Just as a toy made of salt melts in water, even so the mind melts in *Brahma* in *Nirvikalpa Samādhi*.

10. When the water dries up in a pool, the reflection of the Sun in the water also vanishes. When the mind melts in *Brahma*, when the mind-lake dries up, the reflected *Chaitanya* (*Chidābhāsa*) also vanished. The *Jīvātmā* (personality) goes away. There remains existence alone (*Sat-mātra, Chin-mātra, Kevala Asti*).

11. Here is another triplet. Remember these three word-images. Repeat them mentally while doing *Sādhana.* It will help you a lot really.

1. Contemplation.
2. Filling.
3. Identification.

Contemplate on *Ātmā.* Fill the mind with *Ātmā.* Then the mind becomes identified with *Brahma* (*Tadākāra, Tadrūpa, Tanmaya, Tallīna*), in accordance with what is known as the *Bhramara-kīta-nyāya* (analogy of wasp and caterpillar). As you think so you become. Think you are *Brahma, Brahma* you will become.

12. *Śāmbhavī Mudrā, Bhṛkuti-Dṛṣṭi* (looking at the spot midway between the two eye-brows), *Nāsikāgra-dṛṣṭi* (looking steadily at the tip of the nose), *Nādānusandhāna* (hearing the sounds of the ear) all belong to *Laya Yoga.* By these practices the mind gets *Laya* soon. The *Unmanī* state supervenes

rapidly. The *Unmanī Avasthā* of Layayogis corresponds to *Bhāva Samādhi* of Bhaktas. In *Śāmbhavī-Mudrā* the eyes are opened but the mind fixed on the meditative *Lakṣya*. The eyes do not see the external objects.

13. During the ascent in the *Suṣumṇā Nāḍī* the three Granthis or knots, viz., *Brahma Granthi* at *Mūlādhāra Chakra*, *Viṣṇu Granthi* at *Maṇipūra Chakra* and *Rudra Granthi* at *Ājnā Chakra* should be cut asunder by strenuous efforts. These knots prevent the ascent of *Kuṇḍalinī*. *Bhastrika Prāṇāyāma* breaks down these knots. When *Kula-Kuṇḍalinī Śakti*, that lies dormant in the *Mūlādhāra Chakra* in the form of a coiled serpent with 3½ curves or turns, with the face downwards, is awakened by spiritual *Sādhana*. It ascends upwards towards *Sahasrāra Chakra* or thousand-petalled lotus in the crown of the head and takes along with it the mind and *Prāṇa* also. Then the *Sādhaka* is shut out from all physical consciousness. He is dead to the world. *Samādhi* starts.

14. *Turīya* is a spiritual condition where there is no play of mind, where the mind is dissolved in *Brahma*. It is the *fourth dimension* where there is infinite Brahmic bliss. It is not a condition of inertia, forgetfulness or annihilation. It is a state of absolute consciousness which baffles all attempts at description. It is the final goal of all. It is *Mukti*. It is *Mokṣa*.

10. Grooves In The Mind.

1. When you hear a new and striking news, you are startled; or, when you see a new thing, you are startled. It is natural. It is much more so with new ideas. The mind runs in ruts, in its old, narrow grooves. It is a great strain for the mind to take up a new idea. Place the idea near the ruts. It will slowly take it. It may revolt furiously to take it up in the beginning. Later on, by coaxing and training it will absorb and assimilate it. When your reason grows, when you become wiser and wiser by study, contact with the wise and meditation, your mind must be well prepared to take up at any moment new, healthy rational ideas and eschew old, morbid ones. This is healthy growth of the mind.

2. By spiritual *Sādhanā, Vichāra,* meditation, *Prāṇāyāma, Japa, Śama* and *Dama* an entirely new mind is formed in a *Sādhaka* with new feelings, new nerve-channels, new avenues and grooves in the brain for the mind to move and walk about, new nerve-currents, and new brain-cells, etc. He will never think about affairs that tend to self-aggrandisement and self-exaltation. He thinks for the well-being of the world. He thinks, feels, and works in terms of unity.

CHAPTER IV.

1. How To Control Mind.

1. (a) Perfect control of mind can be effected only through *Brahma-Vichāra*. *Prāṇāyāma, Japa* and various other methods are only auxiliaries.

(b) Mind has the potency of creating or undoing the whole world in the twinkling of an eye. Therefore, slay this mind, the slayer of *Ātmā* whether through the destruction of Vāsanās (latent, subtle desires) or the control of *Prāṇa*, or *Brahma-Vichāra* and *Mahāvākya-Chintana*.

2. Annihilate this mind of *Ajñāna* (ignorance) through the power of constant association (*Satsanga*)

with Āchāryas and books dealing with *Ātma-jñāna* (Spiritual Knowledge) such as *Yogavāsiṣṭha*, the Upaniṣads, the Brahma Sūtras, *Ātma-Purāṇa, Sarva-Vedānta-Siddhānta-Sāra-Saṁgraha*, Śri Śaṁkarāchārya's *Aparokṣānubhūti*, etc., etc.

3. The mind can be destroyed either through the control of *Prāṇa* (Haṭhayogic method) or the arrest of the fluctuation of the mind (Rājayogic method)—"योगश्चित्तवृत्तिनिरोधः" of Maharṣi Patañjali. Control of mind leads to stoppage of breath, and control of breath leads to stoppage of mind, because *Prāṇa* and mind are under one *Saṃbandha* (connection). If you stop the wind, the light is extinguished; and, if you extinguish the light, the wind goes away by itself. Similar is the relation between mind and *Prāṇa*. During meditation the breathing becomes very, very slow. Those who practise meditation may be aware of this fact. This goes to show that when the mind is concentrated, *Prāṇa* stops by itself without any effort.

4. Through direct perception of *Ātmā* the mind will be destroyed and will generate infinite Bliss. In such a perception the seer, sight and the visible become one.

5. In *Mano-nirodha* (controlled mind) there is no *Vṛtti* or thought. But there is the blank *Vṛtti*. The Saṃskāras are not destroyed or fried.

6. *Uparāmatā* of mind (calmness) comes through the practice of *Śama* and *Dama*. *Śama* is restraint

of the mind in not allowing it to externalise or objectify. *Śama* is *Vāsanā-tyāga* through discrimination.

7. If you give up tea, you have really controlled a small portion of the mind; control of tongue really means control of mind.

8. It is through *Vairāgya* and *Tyāga* that you will have to thin out the mind. When the mind becomes threadlike through the thinning process, it is termed *Tanumānasī*.

9. When emotions and impulses trouble you much, be indifferent (*udāsīna*). Say to yourself, "Who am I ? I am not the mind. I am *Ātmā* (all-pervading Spirit), *Śuddha-Sat-chit-ānanda*. How can emotions affect me ? I am *Nirlipta* (unattached). I am a *Sākṣī* (witness) of these emotions. Nothing can disturb me." When you repeat these suggestions of *Vichāra*, the emotions will die by themselves. This *Jñāna*-method of controlling emotions is easier than the Yogic method of driving the emotions and struggling with the mind(योगश्चित्तवृत्तिनिरोधः).

10. Whether you live in a town or in a cave in the Himālayas, it is all the same when you have a ruffled mind. You carry your own thoughts even if you remove to a far-off lonely cave. The mind remains the same. Peace comes from within. Irritation, anger, impatience, revenge, suspicion, prejudice, grudge, dislike, intolerance, excitement,

restlessness, depression, fired or heated feelings, all these must be totally removed by spiritual *Sādhanā*, by developing Sāttvic qualities, by meditation on OM, by constant *Vichāra*. Then only peace can be obtained.

11. The stupid bee, knowing that flowers are blossoming in a certain tree and setting out with a terrific speed, passes it and, in turning back, reaches it when the juice is finished; another stupid bee, setting out with a low speed reaches it when the juice is finished; a clever bee, on the other hand, setting out with even speed easily reaches the bunch of trees, takes the juice to its heart's content and, turning it into honey, enjoys its taste. Similarly, among the students of surgery who are practising surgical work on a lotus-leaf placed in a vessel of water, one stupid student, letting fall the knife with speed, either cuts the lotus-leaf into two or sinks it in the water; another stupid one out of fear of the cutting and the sinking dare not touch it with the knife; the clever one, on the other hand, makes the stroke with the knife with even force, finishes his course, and earns money by doing similar work as occasion arises. To take another instance, on an announcement from the King "He who brings cobweb four fathoms long gets 4000 coins" a stupid man draws the cobweb in haste and cuts it here and there; another stupid man, through fear of cutting it, dare not even touch it with his fingers; the clever

man, on the other hand, rolls it from one end on a stick with even force and brings it and gets the reward. To take a fourth instance, a stupid sailor, who goes full sail when the wind is strong, causes the boat to rush off her course; another stupid man, who lowers the sails when the wind is low, makes the boat remain in the same place; the clever one, on the other hand, goes full sail when the wind is low, and half sail when the wind is strong, and reaches his destination in safety. Again when the teacher announces to his pupils "Who fills the tube without spilling the oil gets reward," a stupid student, greedy of gain, filling with haste spills the oil; another stupid one through fear of spilling the oil dare not even pour it out; a clever one, on the other hand, fills the tube with even force and gets the reward. Even so, when the *sign* appears, an aspirant makes strong efforts, saying "I will quickly attain *Samādhi*;" but his mind through excessive strenuousness becomes distracted and he is not able to attain ecstasy or *Samādhi*. Another person, seeing fault in excessive strenuousness, gives up the effort, saying "What is the use of *Samādhi* to me now ?" His mind through overslackness of energy becomes idle, and he too is not able to attain *Samādhi*. But he who releases with even force the mind that is slack ever so little from slackness and the distracted mind from distraction drives it towards the sign or *Lakṣya* (that is, *Brahma*) and attains *Nirvikalpa Samādhi* (*Advaita-niṣṭhā*). One should become like such a one.

12. (a) A cool Sāttvic place like Uttarkashi, Rishikesh, Lakshmanjhula, Kankhal or Badrinarayan is necessary for meditation, because the brain gets hot during meditation. (b) There must be capacity for *Sādhanā*. (c) There must be good, Sāttvic, substantial, light, nutritious food. (d) There must be a good spiritual teacher (*Anubhavī Guru*) to guide you. (e) There must be good books for study. (f) There must be burning *Vairāgya*, burning *Mumukṣutva* and strong *Viveka* in you. (g) You must have a sharp, subtle, calm and one-pointed *Buddhi* to understand the *Brahma Tattva* or *Brahma Vastu*. Then and then only Realization is possible. Many do not get the above favourable conditions for spiritual *Sādhanā*. That is the reason why they have failed.

13. Power, possessions, money, knowledge strengthen the *Abhimāna*, idea of 'I'. They thicken the mind also. They should be given up in order to thin out the 'I' and the mind.

14. You must have *Antarmukha Vṛtti* a subjective mind and a subtle *Buddhi* to introspect and find out your defects. You must sit quietly in a solitary room alone with closed eyes and watch the activities of the mind. Then your *Swabhāva* should agree to change. You must know the right method to remove the defect. You must apply the method constantly. Constant application of the *Sādhanā* is an indispensable requisite. You must watch the improvement

every now and then, say, once in a week, fortnight or month. You will have to keep a record of your progress (spiritual daily diary). If one method fails to bring about the desired results, you will have to combine two methods (the Yogic method and *Vichār*). Patience, perseverence, application, interest, faith, zeal, enthusiasm, determination are necessary during *Sādhanā*. These virtues have to be cultivated. Then only success is possible. Look at the various difficulties that crop up in the way. The spiritual line is therefore difficult. Very few take to the path, one in thousands (according to *Gītā*). Very few succeed. Many give up *Sādhanā* when they are half-way, as they find it difficult to pull on till the end is reached. It is only the *Dhīra* (firm) with *Dhṛti*, *Dhairya* and *Utsāha* that reach the goal of *Sat-chit-ānanda* state. Hail! Hail! to such rare noble souls!

15. When you see any person or object, think and feel that it is *Ātmā* or Nārāyaṇa. By incessant practice the *Nāma-rūpa*, (name and form) will vanish, *Ātmā* or Nārāyaṇa will shine. The world-idea will vanish. It takes a long time. It demands strenuous efforts. The ass idea will vanish. You will see and feel *Ātmā* or Nārāyaṇa in the ass. During the course of the practice your old Saṃskāras will trouble you. They are your real enemies. Fight against them boldly. This is the practice of *Samyag Jñāna*. You will have *Samyag Darśana* of

Ātmā. You will transmute all objects into *Ātmā*. Think and feel that all actions are *Ātma-pūjā*. Idea of inferiority and idea of mental service will disappear as you see everywhere Nārāyaṇa or *Ātmā*.

16. Sit in a lonely place on the *Padma*, *Siddha* or *Sukha Āsana*. Free yourself from all passions, emotions and impulses. Subjugate the senses. Withdraw the mind from objects. Now the mind will be calm, one-pointed, pure and subtle. With the help of this trained instrument, disciplined mind, contemplate on that one Infinite Self. Do not think of anything else.

17. प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥

(*Muṇḍaka II. 2-4*)

"OM is the bow, mind is the arrow and *Brahma* is the mark to be aimed at. *Brahma* is to be hit or pierced by him whose thoughts are concentrated. Then he will be of the same nature (*Tanmaya*) with *Brahma*, as the arrow becomes one with the aim when it has pierced it."

18. If only the readers of works dealing with *Ātma-Jñāna* who do take delight therein will not be hasty in longing for the fruits at once, but will meditate regularly and gradually upon them, then the mind will by degrees be ripened and at the end the endless *Ātmā* will be reached.

19. The best means of disposing of this great danger of *Māyā* involving all in pains is the destruction of mind. With the destruction of the mind, *Ātmā* begins to dawn.

20. Wrong suggestions of various kinds and crude fantastic superstitions are rooted deeply in your mind. They are harmful. You will have to knock them down by *Vichāra*, sublime suggestions, right thinking. "I am body," "I am Mr. John," "I am a Brahman," "I am rich"—these are all wrong suggestions and wrong Saṃskāras. Suggest to yourself boldly that you are *Brahma*. The previous wrong suggestion and *Saṃskāra* "I am body" will slowly melt away by strenuous efforts.

21. *Uparāmatā* is calmness of mind produced by the practice of *Śama*. *Śama* is keeping the mind in the heart by *Sādhana*. *Śama* is *Vāsanā-tyāga*. You do not allow the mind to externalise, to objectify. This is termed *Antarmukha Vṛtti*.

22. Whenever the mind hisses to get back the objects that are rejected, raise the rod of *Viveka*. It will lower down its hood. It will keep quiet.

23. Desire is a mode of the emotive mind. Desire is the fuel, thought is the fire. The thought-fire is kept up by the desire-fuel. If you withdraw the supply of fuel, the fire will be withdrawn into its womb. If you stop thinking by cutting off desires, the mind will be withdrawn into *Brahma*.

24. Mind is unfailingly rendered pure, through true, virtuous and pure actions and constant *Satsanga* (association with the wise).

25. *Prāṇāyāma* or control of breath checks the velocity of the mind and reduces the quantity of thinking. It removes the dross (impurities) *Rajas* and *Tamas* from the mind.

26. Order the mind to do a thing which it does not relish, and it will revolt. Coax and it will obey.

27. You can clarify your ideas by meditation, right thinking, reasoning and *Vichāra* (enquiry).

28. When you become intensely angry, leave the place immediately for half an hour. Take a long walk. Repeat the sacred mantra "Om Śantiḥ" 108 times. Your anger will subside. I shall tell you another easy way. When you become angry, count from one to thirty. The anger will subside.

29. When thoughts of revenge and hatred arise in the mind, try to control the physical body and speech first. Do not utter bad and harsh words. Do not censure. Do not try to injure others. If you succeed in this by practice for some months, the thoughts of revenge having no scope for manifesting outside will die by themselves. It is extremely difficult to control such thoughts from the very beginning without having recourse to control of body and speech first.

30. Mind is the cause of *Saṃkalpa-vikalpa*. Therefore you must control the mind. You must bind it. For control of the mind *Kumbhaka* (retention of breath) is indispensable. You will have to practise *Kumbhaka* daily. You will have to practise *Pūraka, Kumbhaka* and *Rechaka* (inhalation, retention and exhalation of breath) regularly and rhythmically. Then the mind will become *ekāgra* or one-pointed. The period of *Kumbhaka* will increase by systematic practice, with regulated diet and proper dietetic discipline (light, nutritious, Sattvic food). This is Haṭhayogic method. The practice of *Kumbhaka* must be done under the guidance of a *Guru* who is a developed *Yogī*.

31. What is wanted is natural *Mauna* (silence) and mental nudity. Physical nudity has no meaning. It is Tamasic *Tapas* of fools that is not countenanced by Śāstras and reason. In a *Jīvanmukta* or a liberated soul, nudity comes of itself as he is absorbed in *Brahma,* when he is in the *Saptama Bhūmikā* (the seventh stage of *Jñāna.*)

32. He is a real potentate and a Maharaja who has conquered the mind. He is the richest man who has conquered desires, passions and the mind.

33. He is a real *Kṣatriya* who wages internal war with the mind, who fights with the Indriyas, the *Swabhāva,* through *Viveka* and Will-force and obtains absolute mastery over the mind. He is a real

Kṣatriya who fights with the host of evil Saṃskāras and evil thoughts, the *Rajas* and *Tamas,* by awakening and increasing the *Sattva Guṇa.* He is a real *Kṣatriya* whose *śastra* is Will and *astra* is *Viveka,* whose battle-field is within, whose band is chanting of *Praṇava* and *Udgītha* of the *Chhāndogya Upaniṣad* and whose coat-of-arms is the four qualifications, viz., *Viveka, Vairāgya,* the six virtues beginning with *Śama* and *Dama* (शमदमादि षट्सम्पत्ति) and *Mumukṣutva.*

34. There are four ways of destroying the Ego or *Ahaṃkāra,* viz., two Adwaitic methods (positive and negative), one Bhaktas' method of ungrudging, unreserved, absolute Self-surrender (*Ātma-nivedana*) and the fourth, complete Self-sacrifice of *Niṣkāma* Karmayogīs. The negative Vedantic method is Self-denial (I am not the body, I am not the mind).

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

"*Brahma* alone is real. The world is unreal. *Jīva* is identical with *Brahma.*" (World includes the body.) Meditate on this idea. *Aham* will vanish. The positive method is that everything is Self only. "सर्वं खल्विदं ब्रह्म ". All is *Brahma.* There is nothing but *Brahma.*

35. *Maitrī* (friendliness), *Karuṇā* (compassion), *Dayā* (pity, sympathy), *Viśwa-prema* (cosmic or universal love), *Kṣamā* (forgiveness), *Dhṛti* (spiritual patience), *Titikṣā* (power of endurance, forbearance) and Tolerance are Sattvic qualities of

the mind. They contribute to the peace and happiness of human beings. They should be cultivated to a very high degree.

36. Patience (*Dhṛti, Dhairya*), Tenacity, *Utsāha* (perseverance) and determination are indispensable for success in Self-realization. They should be particularly developed to a maximum degree by spiritual aspirants.

37. When a tiger has once tasted human blood, it always runs after killing human beings. It becomes a man-eater. Even so, when the mind has once tasted sexual pleasures, it always runs after women. It is through constant *Vichāra* and *Brahma-bhāvanā* that is has to be weaned from lustful thoughts and tendencies. Make the mind understand by repeated auto-suggestions and hammering that sexual pleasure is false, worthless, illusory and full of pains. Place before the mind the advantages, bliss, power and knowledge of a spiritual life. Make it understand that the exalted, eternal life is in the Immortal *Ātmā*. When it hears constantly these useful suggestions, it will slowly leave off its old habits.

38. Do not allow anything to come out from the mind through the *Vāk Indriya* (organ of speech). Observe *Mauna*. This will help you in this direction. Now you have shut out a big source of disturbance. You will rest now in peace. Meditate on God or *Brahma* now in right earnest.

39. This is the method of substitution. (*Pratipakṣabhāvanā*). When there is a lustful thought, substitute thoughts of purity. Begin to study *Gītā* or Upaniṣads. Sing on harmonium Hari's *Bhajan*. Impure thoughts will vanish. When there is hatred, substitute thoughts of love. Think of the good qualities of the man whom you hate. Remember again and again his kind actions. Serve him with tea, fruits, milk. Talk to him kind words. Laugh with him. Shampoo his legs. Take him to be Lord Śiva or Nārāyaṇa when you serve him. Hatred will disappear. When there is fear, fill the mind with thoughts of courage. When there is irritability, meditate on the virtues of tolerance, patience and self-restraint. The negative thoughts will die of themselves. Sometimes you will have to order the mind to do a thing. Sometimes you will have to coax it. Sometimes you will have to ridicule it. Sometimes you will have to whip it.

40. If you are depressed, fill the mind with the idea of joy and exhilaration. If you are sick, fill the mind with ideas of health, strength, power and vitality. Practise this. Practise this. Herein lies a great treasure for you.

41. When the mind and senses are thinned out and eventually controlled, *Karaṇendriya-vyāpāra* (the various activities of *Antahkaraṇa* and senses) ceases. *Jīvatva* (personality—motion and sensation) vanishes. *Brahmatva* (existence) remains. That is *Kevala Asti*.

42. *Tandrā* and *Ālasya* are removed by *Prāṇāyāma*, *Śīrṣa*, *Sarvānga* and *Mayūra* Āsanas and light Sattvic diet. Find out the disturbing causes and remove them. Avoid the company of those whom your mind dislikes. Do not argue. Do not contradict. Do not try to convince persons who are unreasonable and undeveloped. Talk little. Observe *Mauna*. Live alone. You can avoid all sorts of excitement. Have constant *Satsanga*. Study elevating books such as Yogavāsiṣṭha, Upaniṣads, etc. Have *Brahma-bhāvanā*. Repeat OM with meaning and feeling. All depressing thoughts will melt away.

43. When there is quiescence in the mind and an indifference in it towards all enjoyments, and when the powerful Indriyas are turned inwards and the *Ajñāna* of the mind is destroyed, then and then only all the noble words of the wise *Guru* will infiltrate and spread in the mind of the disciple, just as rose-coloured water impinges on a perfectly white cloth.

44. Do not wrestle or struggle with the mind. It is wastage of energy. It is a great strain and drain on the Will-force. Do not fight with the mind. Live in Truth. Live in OM. Live in *Ātmā* through *Vichāra*, *Brahma-bhāvanā*, and *Nididhyāsana*. All obstacles, all disturbing factors, all emotions will vanish of themselves. Try, practise, feel and realize the usefulness of the *Vichāra* method.

45. Make a vigorous and earnest search within. Do not trust the mind and the Indriyas. They are your enemies. Woman and money are your bitter foes. They are two kinds of evil.

46. Discipline the mind. Tell the mind, "O Mind ! be steady. Be fixed on one idea. Absolute is the only Reality." If it wanders, if it wavers, go to a lonely place, give two or three sharp slaps on your face. Then the mind will become steady. Self-punishment helps a lot in checking the wandering mind. Frighten the mind as if you will beat it with a whip or rod, whenever it wanders from the *Lakṣya,* whenever it entertains evil thoughts.

47. You must watch carefully whether you are progressing in the spiritual path, whether you remain stationary or retrograding, whether the mind is distracted or concentrated. If it is distracted, you must remove the distracting causes one by one with patience and vigilance by suitable methods.

48. *Saṃkalpa,* desire, *Rāga, Dweṣa, Ahaṃkāra* and Mind are the six bricks of the mansion of *Jiva.* They are the six links of the chain which constitutes the personality—*Jiva.* Destruction of one brick or one link brings about the destruction of the whole edifice or whole chain.

49. Pose or *Āsana* is really mental. Try to have a mental *Padma* or mental *Siddha Āsana.* If the mind is wandering, you cannot have a steady

body or a steady physical pose. When the mind is steady or fixed in *Brahma*, the steadiness of the body automatically follows.

50. *Śama* (calmness of mind through *Vāsanā-tyāga*) and *Dama* (restraint of the Indriyas) are two important items of *Ṣaṭ Sampatti* (sixfold virtues) which is one of the four means of salvation for the aspirant in the Jñānayogic path. *Śama* and *Dama* are really Yogic Kriyās. When this *Sādhana* is over, you will have to take recourse to *Śravaṇa* (hearing of the Śrutis) and *Manana* (deep reflection). When you take to deep *Nididhyāsana* (continuous and profound meditation), seclusion is necessary for three years.

51. O mind ! do not ruin yourself by keeping company with the senses and their objects. Enough. Enough. Now get yourself concentrated on *Brahma-Swarūpa*. That is your original home. That is your real, happy home. Remember this constantly when you chant OM. Let the *Brahmākāra or Akhaṇḍākāra Vṛtti* arise now thereby. *Swarūpa* is your original home. I have to repeat this again and again, as you always forget your real nature. You have taken your birth from *Swarūpa*. Now go back to your original home or birth-place through the help of *Brahmākāra Vṛtti* generated by constant *Nididhyāsana* (profound and constant meditation, *Taila-dhārā*-like, like continuous flow of oil) through *Mahāvākyānusandhāna* or *Chintana* (enquiry into

or thinking on the deep and real significance of the great sentence "Tattvamasi" or "Aham Brahmāsmi"). Then the *Avidyā* will be destroyed and you will be free from all kinds of miseries and pain and will attain *Paramānanda* state (Highest knowledge coupled with infinite bliss). When the *Swarūpākāra Vṛtti* arises, all your vain Saṃkalpas, O mind, will vanish. You will reach *Turīya* state with *Sahajānanda* (bliss which is your very nature or essence). Then, O mind, you will be free from birth and death. You will not enter again this filthy house of physical body. You will not be clothed again by flesh and bone. You will be merged now in *Sat-chit-ānanda Brahma,* your *Adhiṣṭhāna* or repository.

52. Each thought by itself is extremely weak, because the mind is distracted into countless and ever varying thoughts. The more the thoughts are restrained, the more is the mind concentrated and consequently the more does it gain in strength and power. Destroy the thoughts one by one. It doubtless needs patient work.

53. You can attain *Jñāna* only if you are free from sensuous desires and immoral mental states. Aloofness of body from sensuous objects and aloofness of mind from immoral states of mind is needed for the attainment of *Jñāna.* Then only Divine light will descend. Just as a bungalow is cleaned of cobwebs and all kinds of dirts, and the garden of all its weeds for the reception of the Viceroy, the

mental palace should be cleansed of all vices, desires and immoral states for the reception of the Holy *Brahma*, the Viceroy of viceroys.

54. Destruction of desires, annihilation of *Ahaṃkāra*, destruction of *Saṃkalpa*, all mean control of mind or annihilation of mind (*Manonāśa* or *Amanaskatā*).

55. Remove the *Rajas* and *Tamas* that envelop the *Sattva* of the mind, by *Prāṇāyāma*, *Japa*, *Vichāra* and *Bhakti*. Then the mind becomes fit for concentration.

56. Know that you are progressing in *Yoga* and that the *Sattva* is increasing when you are always cheerful, when the mind is even and concentrated.

57. Whenever you are much worried, whenever you get heavy depression, whenever you get severe attacks of pain, think you are *Ātmā*, full of *Ānanda*. Withdraw the mind from objects and worldly thoughts and fix it on *Ātmā*. Enter a solitary room and assert "I am *Ānandamaya Ātmā*. How can there be pain there ? Pain belongs to mind. It is mental creation. I am above mind. *Ātmā* is an ocean of *Ānanda*. *Ātmā* is *Bhaṇḍāra* (store-house) of *Ānanda*, power, and knowledge. I feel that I am all-pervading consciousness (*Śuddha Chaitanya*) which is at the back of all these forms, at the back of mind. I am *Ātmā*. I am all *Ānanda*." You will derive immense joy, power and exhilaration by this practice.

58. The three organs of eye, ear, and tongue externalise the mind and make a man altogether worldly. The object of *Sādhana* is to internalise the mind by introspection or *Antarmukha Vṛtti* and to realize the Truth within yourself. Shut these organs. Then you can bring the mind under discipline and prevent the mental energy from flowing externally. These organs are the main causes of making the mind restive. Control over them helps the purpose of concentrating the energy internally.

59. He who meditates is not able to work. He who works is not able to meditate. This is not balance. This is not equanimity. The two principles, meditation and action, must be well-balanced. You must be able, if you are ready to follow the divine injunction, to take up whatever work you are given, even a stupendous work, and leave it the next day, with the same quietness with which you took it up and without feeling that the responsibility is yours. You must be able to work hard in the world with tremendous force, and, when the work is over, you must be able to shut yourself up in a cave as an absolute recluse for a long time with great peace of mind. That is balance. That is real strength. Then only you have gone beyond the qualities (*Guṇātīta*).

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

(*Gītā XIV. 22*)

"He, O Pāṇḍava, who hateth not radiance (*Sattva*) nor outgoing energy (work), nor even delusion, when present, nor longeth after them, when absent; he is said to have crossed over the qualities."

60. Purify the mind by *Japa*, *Prāṇāyāma*, *Satsanga*, *Swādhyāya*, charity, *Yajña*, *Tapas* and selfless service. Then fix it on God. Unite the currents of the mind with the spiritual currents. Then *Samādhi* or super-conscious state will supervene automatically.

61. Having freed yourself from all desires for the visible objects before you and having made your impure mind firm and steady through your pure mind, eradicate all the Saṃkalpas that arise in the mind. You may perform *Tapas* for myriads of years. You may be able to travel at once through the three worlds; but never will you be able to reach the stainless MOKṢA, except through the firm path of annihilation of *Saṃkalpa*. Therefore endeavour to destroy this *Saṃkalpa* and thereby attain Brāhmic bliss which is devoid of pains and heterogeneity. In the string of *Saṃkalpa*, countless thoughts are strung like so many beads. If the string be severed to pieces, then you may infer what will become of the illusory thoughts which are strung in it.

62. Study the nature of the mind. Analyse the mind carefully. Get rid of the three Doṣas of the mind, viz., *Mala*, *Vikṣepa* and *Āvaraṇa*. Purify

the mind. Steady the mind. Fix the mind on God or *Brahma*. Get the mind dissolved in God by constant and intense thinking. Practise the *Sādhana* of *Manonāśa*. Rise above the deceptions and temptations of the mind. This is your duty. You are born for this only. All other lower duties are self-created and self-imposed owing to *Avidyā* or Ignorance.

63. Destroy avarice by *Santoṣa* (contentment), integrity, disinterestedness and charity. Do not entertain hopes. You will not have any disappointment. *Santoṣa* is one of the four sentinels of the domain of *Mokṣa*. A contented mind is a continual feast. If you have *Santoṣa*, you will get help from the other three, viz., *Satsanga*, *Vichāra* and *Śānti* (the other three sentinels). With the help of these four sentinels you can attain *Brahmajñāna*, the ultimate goal of life.

64. At the back of affection and love there is grief and sorrow. Affection is mixed with sorrow. At the back of pleasure there is pain. Pain is mixed with pleasure. Man sows the poisonous seed of sorrow under the name of love, from which there quickly spring up shoots of affection, which contain a fire dangerous as lightning; and from these shoots grow trees of sorrow with innumerable branches, which, burning like a heap of covered straw, slowly consume the body. Reflect often on the instability of this world. Delusion proceeds from affection. It

is a common observation that a person is distressed if the cat eats his domestic fowl; but, when his affections are not interested, for instance, if the cat eats a sparrow or a mouse, he expresses no degree of sorrow; you must therefore root out affection, which is the cause of vain attachment. The body generates numerous germs which people are anxious to remove; but to one description they give the name of children for which their lives are wasted away. Such is the delusion of the world. The knot of affection is strengthened by long indulgence. It has entwined its threads around the hearts of men. The principal means to get rid of affection is to consider that this is a fleeting existence. In this wide world how many millions of parents, wives, children, uncles and grandfathers have passed away. You should consider the society of friends as a momentary flash of lightning and, revolving this often in your mind, enjoy felicity.

65. Make the mind blank. It is the only medium for these severe strokes of grief. It is difficult to suppress thought, and, after it is once suppressed, a new succession of thoughts arises which overpowers the mind. Fix the mind on some tranquil object. You will succeed in checking the mind. Collect your thoughts in the spirit (*Ātmā*), as a person cools himself by going into a pool of water in the hot season. Meditate continually on Hari who is of an azure hue and who wears an in-

valuable necklace and is adorned with ornaments on his arms, in his ears and on his head.

66. Use your *Vichāra, Viveka* and pure reason constantly when objects trouble you, delude you. After reason has dispersed the darkness of the illusions of sense, which covers the mind, it still returns to those things which are deceitful as the appearance of water on sandy deserts. Again and again exercise your reason till you are established in knowledge. The power of *Avidyā* is great, indeed.

67. When your thoughts, which are now dispersed, shall be collected together, and you shall remain in a state of repose, then the eternally happy *Ātmā* will shine forth as the sun is beheld in a clear surface of water. Peace is not in money, woman, or eating. When the mind becomes desireless and thoughtless, *Ātmā* shines and sheds forth eternal bliss and peace. Why do you search in vain for happiness in objects outside? Search within for your bliss in the subjective, *Sat-chit-ānanda Amṛta Ātmā*.

68. Remembrance or image of a woman disturbs the mind. Lust is powerful. It carries a flowery bow equipped with five arrows, viz., *Mohana, Stambhana, Unmādana, Śoṣaṇa* and *Tāpana* (fascination, stupefaction, maddening, emaciation, inflaming). *Viveka, Vichāra,* devotion and comtemplation will eradicate this dire malady. If lust is conquered,

anger, *Lobha*, etc., which are auxiliary weapons, will become ineffective. Love's principal weapon is woman. If this is destroyed, its followers or retinue can be quite easily conquered. If the commander is killed first, it is easy to kill the soldiers. Conquer Passion. It will be easy to subdue Anger, who is only one of his followers.

69. Kill the soldiers one by one when they emerge out of the fort. Eventually you can get hold of the fortress. Even so destroy every thought one by one as it arises in the mind. Eventually you can conquer the mind.

70. Control anger by *Vichāra*, mildness, patience, *Dayā* and forgiveness (*Kṣamā*). Excuse and pity the man who does you harm. Consider censure as a blessing, and ornament and nectar. Bear reproach. Develop universal love by service, charity, *Brahmabhāva*. When anger is subdued, rudeness, pride and envy will vanish of themselves. Prayer and devotion also will remove anger.

71. The presence or recollection of woman excites unholy ideas in the minds of recluses who have abandoned this world and devoted themselves to spiritual exercises, and thus deprives them of the fruit of their austerity. During the period of *Sādhanā* avoid the company of women. Do not live with householders. Keep the mind fully occupied with spiritual pursuits.

72. If lust, which is the source of all enjoyments, ceases, then all worldly bondage, which has its substratum in the mind, will cease. How, without its renunciation, can you expect to attain the rare *Nirvikalpa Samādhi* or *Brahma-niṣṭhā* ?

73. Even if you think of Lord Viṣṇu or Śiva only once, even if you once form a mental image of these deities, the Sattvic material will increase a bit. If you think a crore of times, your mind will be filled with a large quantity of *Sattva.* Constant thinking of God thins out the mind and destroys the Vāsanās and Saṃkalpas.

74. There is no other vessel on this earth on which one can cross the ocean of rebirth than the mastery of the antagonistic mind. They alone will reach the world of *Mokṣa* who have controlled the serpent of mind replete with desires and impure Vāsanās.

75. It is only when you destroy the painful *Ahaṃkāra* of the mind and conquer the foes of organs (Indriyas), that the ever-waking Vāsanās will subside.

76. Even in cases of delirium or in cases where there is paralysis of the mental functions, where a man loses his memory and other faculties partly or wholly, *he* remains. The 'I' exists. (अहमस्मि) The mind seems to be as much your property and outside of you as the limbs, the dress worn, or the

building you dwell in. Therefore mind is different from 'I'.

77. For purpose of meditation everything is to be rendered Sattvic. The place of meditation must be Sattvic. The food must be Sattvic. The wearing apparel must be Sattvic. The company must be Sattvic. Talking must be Sattvic. The sounds that you hear must be Sattvic. Thinking must be Sattvic. Study must be Sattvic. Everything must be Sattvic. Then only good progress in *Sādhana* is possible, particularly with the beginners (neophytes).

78. Remember these three word-images. Repeat them mentally during meditation. They are:—

1. Purification (of mind).
2. Concentration (of mind).
3. Absorption (of mind).

This is a triplet. Remember this triplet. Purify the mind. Get rid of *Mala* (impurities such as *Kāma, Krodha* etc.). Perform selfless, desireless actions. This will purify the mind. Practise *Upāsanā, Prāṇāyāma, Trāṭaka* and Rājayogic "Chitta-vṛtti-nirodha." This will help *Ekāgratā* (one-pointedness of mind). Then practise constant and deep meditation. The mind will be absorbed eventually.

79. Who gave coolness to water, warmth to fire, motion to air ? These qualities are their very nature. Even so mind has got its *Swabhāva* of running towards

objects, *Buddhi* of determination, *Ahaṃkāra* of Self-asserting and Self-indentification, *Chitta* of thinking (*Smṛti*) of those objects which are identified by *Ahaṃkāra*. When you try to bury your shadow with earth, it always comes out. Similarly, when you try to destroy the Saṃkalpas through *Viveka-vṛtti*, they will come out again and again. Withdraw the mind from the objects and act according to your Guru's instructions. Purify the mind and fix it on the *Ākāśa* of the heart (Infinite *Brahma*). The mind will be destroyed in course of time. Be sure of this.

80. Meditation is only possible when the mind is full of the *Sattva Guṇa*. The stomach should not be loaded. There is intimate connection between the mind and the stomach. A heavy meal at night brings on sleep. Take a full meal at 11 A. M. and half a seer of milk at night. The night meal should be light for those who meditate.

81. After seclusion for five years, the aspirant should test his mental state by coming into the world and mixing with the worldly people. If there is no attraction for objects, he can be quite sure he has reached the third *Jñāna-Bhūmikā* (*Tanumānasī*). a stage wherein the mind is thinned out like a slender thread.

82. Having developed much discrimination destroy the delusions of the heterogeneous mind through the one-pointed *Manas*, like an iron severing another

iron. The intelligent cleanse a dirty cloth with the dirty earth only. A murderous *Agni-astra* (missile) is counteracted by *Varuṇa-astra*. The venom of serpent-bite is removed by its antidote of an edible poison. So also is the case of *Jīva*.

83. Kill the thoughts. Practise thoughtlessness. You can destroy desires. Mind, associated with thoughts of gratifying the passionate desires, blindly goads a man to seek for sensual pleasures. Uncontrolled thoughts are the roots of all evils. Sublime thoughts will easily destroy lower, base thoughts. Do not entertain any base thought.

84. Fasting weakens the sex-indriya. It destroys sexual excitement. Passionate young men and ladies should take recourse to occasional fasting as on *Ekādaśī* days. It will prove highly beneficial. *Ekādaśī* is Hari's day. Hari will thereby be highly pleased.

85. Do not study romantic novels. Do not talk on sexual topics. Do not keep company with men who indulge in sexual topics. Strive your best to divert your mind and eyes from external objects that prompt sexual desires. Keep company with Sādhus and Sannyāsīs. Read sublime books such as *Gītā*, the Upaniṣads and *Yogavāsiṣṭha*. Have *Mantra-Japa* and *Prāṇāyāma*. Take light Sattvic food, such as milk, fruits, etc. You can control passions.

86. The following are some of the auto-suggestions for controlling your thoughts:—

1. I shall not think of anything.
2. I shall get peace, if I do not think of anything.
3. My will is growing strong. I can control my thoughts.
4. I will get perfect peace when I am thoughtless. I eagerly long for that thoughtless state.

87. "अचिन्त्यैव परं ध्यानम्" (Śaṃkarāchārya). To be thoughtless is the highest form of meditation.

88. With the growth of mind, the pains increase; with its extinction there will be great bliss. Having lorded it over your mind, free yourself from the world of perceptions, in order that you may be of the nature of *Jñāna*. Though surrounded by pleasureable or painful objects to disturb your equilibrium of mind, remain immovable as a rock, receiving all things equally.

89. A *Haṭhayogī* tries to concentrate his mind by having his breath controlled through *Prāṇāyāma*, while a *Rājayogī* tries to concentrate his mind by "Chitta-vṛtti-nirodha" (restraining the various modifications of the *Chitta*), by not allowing the mind to assume various shapes of objects. He does

not care for control of breath. But his breath becomes necessarily controlled when his mind is concentrated. *Haṭhayoga* is a branch of *Rājayoga.*

90. "मनोजय एव महाजयः ।" Conquest of mind is the greatest victory. "मन जीता, जगत जीता", says a Hindi proverb. If you conquer mind, you have conquered the world.

91. Idea creates the world. Idea brings one into existence. Idea develops the desires and excites the passions. So a contrary idea of killing the desires and passions will counteract the former idea of satisfying the desires. So, when a man will be impressed with this contrary idea, this very contrary idea will help him to destroy his desires and passions.

92. The cause of bondage is *Saṃkalpa.* You should root it away from you as completely as possible. The destruction of this primeval (cause) *Saṃkalpa* is itself *Mokṣa.* This destruction of *Saṃkalpa* should be intelligently practised.

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥

(*Gītā VI. 4.*)

"He is said to be enthroned in *Yoga,* when he has renounced all his Saṃkalpas."

93. The practices of *Haṭhayoga* and *Rājayoga* are unsuited to the majority of men in this age,

while they have always an irresistible charm for them by their apparent concreteness and promise of speedy rewards. A vast majority of persons have no good physique and robust constitution. They are weaklings. In this age children beget children. There are baby mothers. Devotion or *Bhaktiyoga* is easy and safe. Any man can repeat the name of God. Any one can sing His praise. Without a mother you cannot have a son. Even so without *Ananya Bhakti* (one-pointed or single-minded devotion) you cannot have *Jñāna*. When *Bhakti* is fully ripe, *Brahma-Jñāna* dawns of itself, without effort.

94. Constantly think of God. You can very easily control the mind.

95. Do not try to fulfil your desires. This is one way of controlling the mind.

96. Mind is a prostitute. It jumps from one object to another. It wants variety. Monotony brings disgust. It must be rendered chaste by *Vichāra*. It must be trained to stick to one place for five years during your meditative life, to one path of *Yoga*, either *Karma*, *Bhakti* or *Vedānta*, and to one spiritual guide.

97. To bring about control of mind, two things are essential, *Prāṇa-nirodha* (control of *Prāṇa*) and *Sanga-tyāga* (renunciation of *Sanga* or association). By the latter is meant, not disassociation with the

world, but only with the longing after or the attraction towards the objects of the world.

98. Constantly think of God. The mind should always move towards God. Fasten the mind with a fine silk thread to the lotus feet of Lord Śiva or Hari. Imagine like this. Do not allow any worldly thought to enter the mind. Do not allow the mind to think of any physical or mental enjoyment. When it indulges in these thoughts, give it a good hammering. Then it will move towards God. Just as the Ganges flows continuously towards the sea, thoughts of God should flow continuously towards the Lord. Just as oil, when poured from one vessel to another, flows in an unbroken, continuous stream, just as the harmonious sound produced from the ringing of bells falls upon the ear in a continuous stream, so also should this mind come towards God in one continuous stream. There must be acontinuous divine *Vṛtti-pravāha, Swajātīya Vṛtti-pravāha* from the Sāttvic mind towards God through continuous *Sādhanā*.

99. It is only *Saṃkalpa* of the mind destroyed beyond resurrection that constitutes the immaculate Brāhmic seat. Why can you not contemplate silently and secretly in your heart upon the destruction of this *Saṃkalpa*? Then it will so betide that even the throne of an Emperor, who sways his sceptre over the whole earth, will be regarded by you as but a paltry bauble.

100. In the beginning, when you observe *Mouna*, you will find some difficulty. There will be a severe attack of Vṛttis. Various kinds of thoughts will arise and force you to break the silence. These are all vain imaginations and deceptions of the mind. Be bold. Concentrate all energies on God. Make the mind fully occupied. The desire for talk and company will die. You will get peace. The *Vāk Indriya* (organ of speech) considerably distracts the mind.

101. Just as you control the itching sensation in an eczematous part of the leg or scabies of the hand, you must control the itching from lust by wisdom, *Vichāra*, light Sattvic diet, *Japa*, study of *Gītā*, *Prāṇāyāma*, *Satsanga*, etc. Then only you can enjoy spiritual bliss.

102. *Mokṣa* does not mean physical separation from all worldly affairs, but only a state of mind bereft of all impure Vāsanās or clinging to worldly things, but yet working as usual amidst them. You must realize God in and through the world. This is the central teaching of the *Gītā*. This is the central teaching of *Yogavāsiṣṭha* also.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

(*Gītā II. 64.*)

"But the disciplined self, moving among sense-objects with senses free from attraction and repulsion and mastered by the SELF, goeth to Peace."

103. Whatever object the mind likes much must be given up (*Tyāga*). Whatever object the mind dwells upon constantly, thinks very often, must be abandoned. If you like brinjals or apples much, give them up first. You will gain a great deal of peace, will-power, and control of mind.

104. Destroy all the pleasure-centres of the mind such as eating frequently dainty dishes, gossipping, sight-seeing, music and company of women slowly and cautiously. Keep up three Sattvic pleasure-centres such as study of books dealing with *Ātmajñāna*, meditation and service of humanity. When you advance in meditation, give up service and study also for some time. After you have attained *Nirvikalpa* state, preach, work and distribute Divine knowledge (*Jñāna-Yajña* of *Gīta* XVIII. 70)

105. Do a thing which the mind does not want to do. Do not do a thing which the mind wants to do. This is one way of developing the Will and controlling the mind.

106. When you have controlled the mind, you have perfect control over the body. The body is only a shadow of the mind. It is the mould prepared by the mind for its exploitation. The body becomes your slave when you have conquered the mind.

107. *Viveaka* or power of discrimination is only awakened by constant *Satsanga* and hearing of Śrutis (*Śravaṇa*). Those who had done countless virtuous Karmas in their previous births will be fortunate enough through the grace of God to have *Satsang* of Mahātmās, Sādhus, Bhaktas, Yogīs, Jñānīs and Sannyāsīs.

108. Give up all luxurious food and all articles of sensuous enjoyment. Practise rigid penance. *Tapas* thins out the Indriyas and eventually leads to control of mind.

109. Sacrifice, gift, mercy, the Vedas and truth-speaking, these five are purifying. The sixth is penance well-practised. The last is highly purifying. Pilgrimage to sacred places is also purifying. You come in contact with holy persons. You can have good *Satsanga*.

2. Miscellaneous Notes on Mind

1. मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

Mind alone is the cause for bondage and liberation of human beings.

2. Mind is known by the name 'Great Bird', because it jumps from one object to another object just as a bird jumps from one twig to another twig, from one tree to another tree.

3. Milk is agreeable to some and disagreeable to others. There is nothing wrong in the milk itself. Surely there is something wrong with the mind. Doubtless there is a defect in the mind. The view of a child when it sees its mother is that she is its supporter, nourisher and giver of all comforts. The husband of the woman regards her as an object of enjoyment. A tiger when it sees the same woman regards her as its object of prey. The object, woman, remains the same. The viewpoint differs in these three cases owing to the *Doṣa* of the mind.

4. *Mouna* (silence) of the mind is far superior to *Mouna* of *Vāk* (speech). *Mouna* should come of itself. It must be natural. Induced *Mouna* is only wrestling with the mind. It is effort. If you live in Truth, *Mauna* will come of itself. Then only there will be absolute peace.

5. There are signs in the face to indicate the presence of anger in the mind. But it is very difficult to understand the presence of subtle lust in the minds of others, particularly in spiritual Sādhakas, though eye (look), tone, gestures, gait, behaviour, etc. may give a clue.

6. The mind of Rajasic type wants always company and talk. These are the two defects. These distract the mind much. Avoid company. Live alone. Observe *Mouna*. You will get peace of mind. Most of the pain comes from bad company.

Be careful in the selection of your companions. You will rarely find a good, sincere friend. Never take a friend into your close confidence without testing him for a long time. There is no company or talk in *Brahma* Who is *Asanga* and *Aśabda* "एकमेवाद्वितीयम्"— "One without a second."

7. The cows are different. They differ in colour and various other particulars. But milk is the same. Man minus customs, manners, mode of dress and eating is the same throughout the world. His passions and feelings are the same throughout the world. The languages are different in various districts and climes, but the idea behind all languages is the same. This is oneness behind variety, duality and multiplicity. There is one essence or one *Rasa* in sleep. All feel alike. There is no *nānābhāva* in sleep. Similarly, there is one homogeneous substance behind the objects. That is *Ātmā*. That is *Brahma*. That is your own Self.

8. "A bird tied to a string, after flying towards the sides and finding no place of rest, at last has recourse to the spot to which it is tied. Even so the mind, my child, after roaming towards all sides and failing to obtain a resting-place, at last takes the shelter of the soul (prāṇa). Verily the mind has the soul as its tie-rope."

(*Chhāndogya Upaniṣad VI. viii.* 2.)

9. Mind is compared to quicksilver, because its rays are scattered over various objects. It is compared to a monkey, because it jumps from one object to another object. It is compared to moving air because it is *chanchala*. It is compared to a rutting furious elephant because of its passionate impetuosity.

10. There is no happiness at all in any of the objects of the world. It is sheer ignorance to think that we derive any pleasure from the sense-objects, or from the mind. Whenever we feel our desires are satisfied, we observe that the mind moves to its original home, the place of its origin, *Ātmā*, and enjoys *Ātma-sukha* (bliss of the Self). The mind turns inward when the desired objects are obtained and enjoys Atmic Bliss.

11. Why do you search for your happiness, O worldly fools, outside, in money and woman. You cannot get your happiness there. You are entirely mistaken. You are absolutely deluded. Search within the heart, subjectively in the *Ātmā*, the source and fountain of all happiness.

12. If the mind is under control, it matters little whether you stay in a palace or a cave in the Himalayas like Vasiṣṭha Guhā, forty miles from Rishikesh, where Swami Ramatirtha lived, whether you do active *Vyavahāra* or sit in silence.

13. The vast majority of persons know not the existence of the mind and its operations. Even the so-colled educated persons do not know anything of the mind subjectively, or of its nature and operations. They have only heard of a mind. It is only a *Yogi* and those who practise meditation and introspection that know the existence of the mind, its nature, ways and subtle workings. They know also the various methods of subduing the mind. Western psychologists know something.

14. Western doctors know only this much of mind. The afferent nerves bring the sensations from the periphery or extremities to the spinal cord. The sensations then pass to the *medulla oblangata* at the back of the head, where the fibres decussate. From there they pass on to the superior frontal gyrus or superior frontal convolution of the brain in the forehead, the supposed seat of the intellect or mind. The mind feels the sensations and sends motor impulses through the afferent nerves to the extremities, hands, legs etc. It is all a brain function only for them. Mind, according to them, is only an excretion of the brain, like bile from liver. They are still blind people groping in utter darkness. Their minds need drastic flushing for the entry of Hindu philosophical ideas.

15. Keep the mind fully occupied. You can be established in mental and physical *Brahmacharya.*

I shall give here the routine of work: six hours for sleep from 10 P.M. to 4. A.M; six hours for meditation (4 to 7 A.M. and 7 to 10 P.M.); six hours for study; four hours for *Niṣkāma* work, service of the poor, service of the sick, etc.; two hours for walking or indoor exercise. This will keep the mind ever engaged.

16. Taunting is to censure sarcastically. Teasing is to torment or irritate with jests. Sneering is to show contempt by the expression of the face, as by turning up the nose. Frowning is to wrinkle the brow as in anger. Mocking is to laugh at in ridicule, to mimic in ridicule. Ridiculing is to make a wit exposing one to laughter. It is derision or mockery. It is to expose one to merriment. You must avoid all these when you move with others, as they cause heated feelings and sense of hostility. Words must be soft and arguments hard; if words are hard, it will bring discord. A single harsh word will break the friendship of long years in a minute. Word or sound has got tremendous power. It is *Śabda Brahma*. It is *Śakti*. Be careful in the selection of your words before you speak. Think thrice before you speak. Consider what effect the words will produce on the feelings of others. Observe *Mouna* for a couple of years. It is *Tapas* of speech.

17. A *Yogī* separates his astral body from the physical body, travels to different parts of the world, as well as to higher planes, in the twinkling of an

eye and returns to this physical body like a bird returning to its prison of a cage. A slender thread of *Prāṇa* connects the physical and the astral body. The moment he gets out of the body the *Yogī* sees with his astral vision his physical body as a cast off slough. The process is a very simple one when you know the Yogic technique of separating yourself from the physical body.

18. You want for meditation a properly trained instrument (mind). It should be calm, clear, pure, subtle, sharp, steady and one-pointed. *Brahma* is pure and subtle and you need a pure and subtle mind to approach *Brahma.*

19. धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

(*Manusmṛti*)

Patience, forgiveness, control of mind, non-stealing, external and internal purity, control of Indriyas, knowledge of Śāstras, knowledge of *Ātmā*, truthfulness and absence of anger are the ten Lakṣaṇas of *Dharma* according to Manu.

20. A *Haṭhayogī* starts his *Sādhanā* with the body and *Prāṇa.* A *Rājayogī* starts his spiritual practice with the mind. A *Jñānayogī* starts his spiritual *Sādhanā* with the *Buddhi* and Will. To be more accurate, a *Jñānayogī* starts directly with *Brahma.* He repeats constantly "Aham Brahmāsmi."

21. **Within the time** taken to squeeze a flower, **within the twinkling of** an eye, this *Ahamkāra* can be easily eradicated by right Brahma-bhāvanic *Sādhanā.*

22. **Mind is the** subtle state of matter and hence the prompter of the body.

23. If you sit down and realize that you only think by virtue of the one Life and that the mind, animated by the one Life into the act of thinking, is a part of the whole which is God, then you will argue that your mind is out of existence as a separate entity, and the result is that mind and body physically (so to speak) disappear and the only thing that remains is Being, Existence which is not explicable in words.

24. Remain without *Saṃkalpa-Vikalpa* and *Dwaita-bhāvanā* (idea and feeling of duality). Strive hard to get this state. This is *Adwaita-Niṣṭhā.*

25. The mind of a worldling is ever ready to absorb sexual thoughts. It cannot imbibe subtle philosophical ideas. It is callous and cannot vibrate properly to take in philosophical ideas.

26. You can drive a nail in clay but not in stone. The mind has to be purified by *Niṣkāma Karma, Japa, Prāṇāyāma* and other spiritual Sādhanas.

27. Man philosophically is a female. Mind is a female. All the component parts of the physical and astral bodies are derived from that Original Female, *Mūla-Prakṛti.*

28. Imagination in the mind always exaggerates. Exaggeration is a modification of life. Aspirants should not exaggerate. They should speak with geometrical accuracy. They should utter words with mathematical and scientific precision.

29. A joke is a clever insult. It causes rupture between friends, heated feelings and a sense of hostility. Blaming, accusing, mocking, ridiculing, unjust criticism, censure, cavilling, vilifying, tale-bearing, back-biting, scandal-mongering, fault-finding, complaining–all proceed from jealousy, either subtle or gross, and hatred of various sorts. They all indicate lack of proper mental culture and meanness of the person. They should be removed.

30. Mind is compared to a mirror. If the mirror is dirty, you cannot see your face clearly. When the mind is dirty (full of *Mala* or impurities), you cannot see God clearly. The light of *Brahma* cannot shine efficiently. Clean it up daily with efforts, through spiritual *Sādhanā*, meditation, selfless works, devotion, etc. You will realize God.

31. *Prakṛti* never creates a vacuum in the mind. If one anxiety or worry is over, another anxiety

immediately manifests. Mind can never become vacant. It has got infinite preoccupations.

32. An occultist can dispense with his physical, fleshy eyes and can see directly with his mind. A *Bhakta* (devotee), being one with *Īśvara* (Lord), sees directly with the eye of *Īśvara* (with the eye of *Kāraṇa Śarīra*—seed-body). A *Jñānī* sees with the eye of Knowledge of *Ātmā* (*Divya Dṛṣṭi or Jñāna-Chakṣu*)

33. This universe is nothing but a mode of the mind, self-evolved from *Brahma*, the cause of the universe. Hence this all-pervading world is nothing but consciousness itself.

34. Mind is not a gross thing visible and tangible; its existence is nowhere seen; its magnitude cannot be measured; it does not require a space to exist in. Without being impressed with the idea of its nature, you cannot bridle it. A sublime thought checks the mind, and a base idea excites it. It is necessary for a man to keep company with spiritual men and to avoid company of the dregs of society.

35. Be always cheerful. Laugh and smile. How can a mind that is gloomy and dull think of God? Try to be happy always. Happiness is your very nature (*Swarūpa*). This is termed *Anavasāda* (cheerfulness). This spirit of cheerfulness must be cultivated by all aspirants.

36. Do not allow *Uddharṣa* to crop up in the mind. It is excessive merriment. As I have already pointed out, mind always runs to extremes, either to extreme depression or extreme joy. Extremes meet. Extremes bring about reaction. Mind can never be calm in excessive joy. Let the mind be cheerful but calm. Never let it run to excesses. Keep the mind in a state of moderation or happy, golden medium. People die of shock from extreme depression and from extreme joy also.

37. Who is your real enemy? It is your own *Antaḥkaraṇa* (mind).

38. Every man has a mental world of his own, his own ideas, his own views, his own sentiments, his own feelings, his own habitual thoughts, his own experience, and his own mode of thinking.

39. Mind can think of only limited things.

40. Mind cannot think of greenness without thinking of a green object.

41. When you begin to think of the picture of Lord Kṛṣṇa with closed eyes, it is through the mind's eye that you see the picture.

42. Mind gropes in darkness. It forgets every moment. It can do only one thing at a time. It is finite. It is *Jaḍa*. It is *Parichchhinna* (finite). It is the effect (*Kārya*) of *Sattva Guṇa*. It is *Vināśī* (perishable). It is *Chanchala* (ever-fluctuating.)

It is a bundle of ideas, Saṃskāras, habits, impulses and emotions. It borrows light from the *Adhiṣṭhāna* (the underlying substratum), *Brahma*. You can control the mind. The thinker is different from thought. There is no functioning of the mind in sleep. You always say "My mind", as if mind is one of your instruments just as your walking stick is. Therefore mind is not the Self-shining *Ātmā*.

43. "निर्माणचित्तान्यस्मितामात्रात्"

"The "Created Minds" emanate from egoism alone." (*Yoga-Sūtras IV. 4*)

A *Yogī* creates several bodies to exhaust his *Karma* quickly. He also creates minds for all these bodies from egoism. These new minds are styled as "created minds" or "made up minds". These minds are under his direct control.

44. Kant has demonstrated that space, time and causality are not objective realities, but only subjective forms of our intellect, and the unavoidable conclusion is this, that the world, so far as it is extended in space, is running on in time and ruled throughout by causality, is merely a representation of my mind and nothing beyond it.

45. In Hindu philosophy you will always find an esoteric and an exoteric meaning. That is the reason why you need the help of a teacher. It is extremely difficult to comprehend the esoteric (inner)

meaning. You will find in Haṭhayogic books: "There is a young, virgin widow seated at the junction of the Ganges and the Jamuna". What will you make out of this? It is difficult to understand. The young widow is the *Suṣumṇa Nāḍī*. The Ganges is *Pingalā Nāḍi*. The Jamuna is *Iḍā Nāḍī*. In *Kaṭha Upaniṣad* you will find a word whose meaning is *brick*. 'Brick' means here 'Devatā' or deity. There is also a *Rahasya* (secret) of *Rāmāyaṇa*. The secret of *Rāmāyaṇa* is control of mind. Killing the ten-headed monster Rāvaṇa of Lankā means the annihilation of the ten evil Vṛttis of the mind such as *Kāma, Krodha*, etc. Sītā is mind. Râma is *Śuddha Brahma*. Bringing Sītā back from Lankā is concentrating the mind on Rāma (*Brahma*) by withdrawing it from *Viṣaya* (objects) and uniting it with Rāma. Sītā (mind) unites with Rāma (*Brahma*), her husband, in Ayodhyā (*Sahasrāra Chakra*). Mind merges in *Brahma*. This is the esoteric meaning of *Rāmāyaṇa*. This is the *Ādhyātmic* exposition of *Rāmāyaṇa*.

46. "*Cogito, ergo sum.*" "I think, therefore I am." This is Descartes' fundamental basis of philosophy. This is in accordance with Śrī Śaṃkara's statement that the *Ātmā* cannot be illusive; for he who would deny it, even in denying it, witnesses its reality.

47. Why do desires arise in the mind? On account of *Ānanda-abhāva* (absence of *Ānanda* or spiritual bliss).

48. God has hidden Himself in this world (immanent) and in the cavity of the lotus of your heart. He is an absentee landlord. You will have to seek Him through concentration and meditation with a pure mind. This is the real play of hide and seek.

49. A spiritual teacher actually transmits his spiritual power to his disciple. A certain spiritual vibration of the *Sadguru* is actually transferred to the mind of the disciple. Sri Ramakrishna Paramahansa Deva actually transmitted his spiritual power to Swami Vivekananda. Lord Jesus did the same to his disciple. This is Master's inner, spiritual touch. A disciple of Samarth Ramdas transmitted his power to that dancing girl's daughter who was very passionate towards him. The disciple gazed at her and gave her *Samādhi*. Her passion vanished. She became very religious and spiritual. Mukand Rai, a Maharastra saint, put the Badshah in *Samādhi*.

50. When an ant crawls in your right arm, the left arm, automatically moves towards the right arm to drive away the ant. The mind does not reason out there. Wherever you see a scorpion in front of your leg, you withdraw your leg automatically. This is termed instinctive or automatic movement. As you cross a street, how instinctively you move your body to save yourself from the cars. There is no *Vṛtti* in such mechanical movement.

51. There are four sources of knowledge, viz., instinct, reason, intuition and super-intuition (or *Brahma-Jñāna*). Instinct is found in animals and birds. In birds, the ego does not interfere with the free Divine flow and Divine play. Hence the work done by them through their instincts is more perfect than in human beings. Have you not noticed the excellent work done by birds in their building of wonderful nests ? Reason is higher than instinct and is found only in human beings. It collects facts, generalises, reasons out from cause to effect, from effect to cause (*a priori* and *a posteriori* methods of reasoning), from premises to conclusions, from propositions to proofs. It concludes, decides and draws judgment. It takes you safely to the door of intuition and leaves you there. In intuition there is no reasoning. There is direct perception of truth (*Pratyakṣa*). You know things by a flash. Intuition transcends reason but does not contradict it.

52. Knowledge through functioning of *Kāraṇa-Śarīra* is Intuition. Sri Aurobindo calls it *Supermind* or *Supra-mental consciousness*. *Ātmajñāna* is above intuition. It transcends the *Kāraṇa-Śarīra*. It is the highest form of knowledge. It is the only Reality.

53. Inspiration, revelation, insight, intuition, ecstasy, Divine sight and *Paramānanda* state are the seven planes of knowledge. The vast majority of mankind will always want something concrete to hold on to, something around which, as it were, to

place their ideas, something which will be the centre of all thought-forms in their minds. Mind wants a concrete form to hold on to. That is its very nature. A back-ground of thought is needed for fixing the mind.

54. Pleasures arising from external objects are evanescent, transitory and fleeting. It is mere nerve-titillation and mental deception. The body is an abode of misery and disease. Wealth brings a lot of trouble in acquiring and keeping safe. Sorrow springs from every connection. Women are a perpetual source of vexation. Alas ! people prefer this path of misery to that which leads to spiritual enjoyment. Study spiritual books. Have constant *Satsanga*. Repeat OM 21,600 times daily with *Bhāva*. It will take you three hours. Meditate on *Ātmā* or Kṛṣṇa. Realize *Brahma*. This only will free you from all mundane miseries and afford you eternal peace, knowledge and bliss.

55. Your next life will depend very largely upon the *Karma* you perform in this birth. There are probably many things which the man of the world does constantly and may do without much harm resulting in any way; if these things were done by those sincere aspirants who are treading the Path of Realization, they would be decidedly harmful.

56. Mind is directly or indirectly attached to some pleasing or favourite ideas. When you are in Kashmir, when you are enjoying the picturesque

sceneries of Multan, Gulmurg, Sommurg, Cheshmashai and Anantanag, your mind will be suddenly upset by shock if you receive a telegram which brings the unhappy tidings of the untimely demise of your only son. The sceneries will no longer interest you. They have lost the charm for you. There is ejection of attention. There is depression. It is concentration and attention that gives you pleasure in "sight-seeing."

57. Pain is evident so long as you connect yourself with the mind. There is no pain in sleep. There is no pain when the mind is disconnected from the body by the administration of chloroform. Pain is in mind. *Ātmā* or spirit is full of Bliss (*Ānandaswarūpa*).

58. When you put one drop of oil on the surface of water, it spreads throughout the surface of water and makes it oily. Even so a little pain for a luxurious man spoils all his pleasures and makes all pleasurable objects appear very painful. When you are in acute agony, a cup of coffee, milk or tea does not give you any pleasure.

69. On this side is matter, on the other side is pure spirit (*Ātmā* or *Brahma*). Mind forms a bridge between the two. Cross the bridge (control the mind). You will attain *Brahma*.

60. That which separates you from God is mind. The wall that stands between you and God is mind.

Pull the wall down through *Om-Chintana* or devotion and you will come face to face with God.

61. We have the power within us to open or close ourselves to the Divine inflow exactly as we choose. This we have through the power of mind, through the operation of thought. Think you are God, God you will become. Think you are a fool, fool you will become. If you are Rājasic, you are far from God. You have shut yourself up from God. If you are Sāttvic, you open yourself to the Divine inflow.

62. There is the spiritual life in God. This is that relates us to the Infinite. You get everything in *Brahma* as He is Self-contained and *Paripūrṇa* (All-Full). All your wants and desires are satisfied there. There is then the physical life. This it is that connects us with the material universe about us. The thought-life connects the one with the other. It is this that plays between the two.

63. In the mind will and sight are separate. In pure *Chit*, will and seeing are one; will and sight are combined and no longer, as in the mind, separated from each other.

64. Whether you practise *Karmayoga* or *Bhakti-yoga* or *Rājayoga* or *Jñānayoga*, you must be free from jealousy, hatred, attachment, pride and egoism and you must have control over Indriyas. *Chitta-śuddhi*, *Yama* and *Niyama* is a common element in all kind of *Yoga*. What can a man do in *Karmayoga*

if he has no self-restraint, if he is extremely selfish? If you want everything for yourself, if you are luxurious and if you have not reduced your wants, how can you spare something for others? You can unite with the cosmos through love, unselfish service and disinterested charity.

65. "Speech is the fourth foot of Mind-Brahma, because it is by means of the foot of speech that the mind approaches the denotable objects such as cow, etc. Therefore speech is like a foot of mind. In the same manner, odour is a foot. Because it is through odour that the mind approaches objects of smell. Similarly, the eye is a foot; the ear is another foot. This constitutes the four-footed character of the Mind-Brahma."

(*Chhāndogya Upaniṣad.*)

66. The mind is the cause of attachment with delusive objects. It is the mind which is the germ of all Karmas. It daily agitates this body of ours to work and secure for its enjoyment various pleasurable objects.

67. There can be attraction without attachment. You can be attracted by a beautiful cabbage rose or a young lady. But it is not necessary that you must be attached either to the rose or to the lady. Attachment comes after possession and enjoyment.

68. Defects and weakness are two separate things. Anger is a defect. Tea-habit is a weakness. Fault-finding, cavilling and scandal-mongering are defects. To be "oversentimental" is a weakness. Both should be removed by substituting the opposite virtues

APPENDIX

Glossary.

ABHASA-MATRA—in name only.

ABHEDA-CHINTANA—meditation on the identity of *Jiva* and *Brahma*.

ADHISHTHANA—substratum, background.

ADWAITA-AVASTHA-RUPA SAMADHI—*Nirvikalpa Samadhi of* Adwaitīs where there is no *Vritti (Vritti-rahita)*

ADWAITA-BHAVANA-RUPA SAMADHI—*Nirvikalpa Samadhi* of Adwaitīs, where there is *Vritti (Vritti-Sahita)*.

AHAM ASMI—I exist.

'AHAM BRAHMASMI'—"I am *Brahma*"-one of the four Mahāvākyas found in *Brihad-aranyaka Upanishad*.

AHAMKARA—self-asserting principle.

AKHANDA EKARASA-VRITTI—Sattvic Vṛtti that is produced by meditating on *Brahma*.

AKHANDAKARA VṚTTI-same as above.

AJNA-CHAKRA—the centre of spiritual energy that is located in the place midway between the two eye-brows.

ALASYA—laziness.

AMANASKATA—a state of mindlessness.

AMARSHA—emotion of anger and jealousy combined.

ANADI—beginningless.

ANADIKALA—eternity, beginningless time.

ANAHATA CHAKRA—the *Chakra* at the heart.

ANAHATA SOUNDS—the sounds that you hear after closing the ears.

ANANDAMAYA KOSHA—the Bliss-sheath.

ANANYA BHAKTI—unswerving devotion, one-pointed devotion.

ANATMA—non-self (all objects).

ANAVADHANA—non-attention.

ANAVASADA—cheerfulness.

ANIMA SIDDHI—a power by which one gets atomic size.

ANNAMAYA KOSHA—foodsheath (physical body).

ANTAHKARANA—the inner instrument.

ANTARMUKHA VRITTI—a state in which the mind is turned inwards and is withdrawn from objects.

ANTAHKARANA-CHATUSTAYA—the fourfold mind.

ANU—atomic.

ANUBHAVA—spiritual realization.

APARICHCHHINNA—Infinite.

APAROKSHA JNANA—direct cognition of *Brahma*.

APTAKAMA—one whose desires are satisfied (*Brahma*).

ARUPA MANONASA—destruction of the mind without form as in *Videha* Muktas.

ASA—hope.

ASANGA—unattached.

ASAMVEDANA—*Nirvikalpa Samadhi* of Jñānīs (thoughtless state).

ASTEYA—non-stealing.

ASUBHA VASANA—impure desire or tendency.

ASUDDHA MANAS—impure mind.

ASUDDHA SAMKALPA—impure resolve.

ASURA-SAMPAD—devilish properties.

ASUYA—jealousy.

ATMA-DRISHTI—seeing *Atma* everywhere, oneness of vision.

ATMA-SHAKTI—power of *Atmā*.

ATMA-VICHARA—enquiry into the nature of *Atmā*.

AVADHANA—attention.

AVARANA—veil of ignorance.

AVARANA-BHANGA—removal of the veil of ignorance.

AVIVEKA—non-discrimination.

AVARANA-SHAKTI—veiling power of *Maya* by which you are not able to differentiate *Atma* from the five Koshas.

AVYAKTA—undifferentiated, or unmanifested.

AYATANA—mind.

BRAHMAKARA VRITTI—the Sattvic *Akhanda Vritti* that arises when all the Vishaya-Vṛttis cease and when the infinity—*Brahma* is meditated upon.

BAHIRMUKHA VRITTI-a state in which the mind is externalized and moves among worldly objects.

BHAVA—feeling, right mental attitude.

BHAVA-SAMADHI—the *Samadhi* of Bhaktas through emotion and feeling.

BHRANTI—illusion.

BHRANTI-SUKHA—illusory pleasure.

BHUMIKA—stage, step.

BRAHMA-BHAVA—feeling that "I am *Brahma*".

BRAHMA-CHINTANA—meditation on *Brahma*.

BRAHMA-GRANTHI—the knot of ignorance at the *Muladhara Chakra*.

BRAHMA-MUHURTA—3. 30. A. M., which is fit for Divine contemplation.

BRAHMA-VICHARA—enquiry into the nature of *Brahma*.

CHAKRA—centre of spiritual energy.

CHAITANYA—pure consciousness.

CHITTA—subconscious mind.

CHITSWARUPA—self-knowledge; an embodiment of knowledge; *Brahma*.

DAGDHAWASTHA—state of being burnt up.

DAIVI SAMPAD—divine qualities.

DAMA—restraint of the Indriyas.

DAMBHA—hypocrisy.

DARPA—arrogance.

DHARANA—concentration.

DHIRA—steadfast.

DHRITI—spiritual patience.

DHYANA—meditation.

DIVYA DRISHTI—Divine vision.

DRIK—seer.

DOSHA—fault or defect.

DWESHA—dislike, hatred, repulsion.

EKAGRATA—one-pointedness of mind.

EKARASA—one essence (*Brahma*).

GARIMA—a power by which a *Yogi* becomes abnormally heavy.

HARSHA—exaltation.

HIRANYAGARBHA—*Samashti Sukshma-sarira-abhimani;* cosmic *Prana* with underlying *Chaitanya*.

IRSHYA—jealousy.

ISITVA—Lordliness, one of the eight Siddhis.

JADA—insentient, non-intelligent.

JAGRAT AVASTHA—state of waking consciousness.

KALPANA—imagination of the mind.

KAMA-desire, passion, lust.

KARANA-SARIRA—causal body, seed-body.

KASHAYA-hidden *Vasana*.

KOSHA—sheath.

KRODHA—anger.

KSHAMA—forgiveness.

KSHIPTA—wandering mind.

KUNDALINI—the primordial energy that is coiled up like a serpent with $3\frac{1}{2}$ turns, with head downwards at the basal *Muladhara Chakra*.

KUTASTHA—rock-seated, unchanging (Brahma's another name).

LAGHIMA—a power by which a *Yogi* becomes as light as cotton.

LAKSHYA—that which is meditated upon.

LAYA-CHINTANA of ANTAHKARANA—Thinking of how the inner instrument—mind gets involved in *Mula-Prakriti*.

LINGA SHARIRA—astral body, subtle body.

LOBHA—covetousness, greed.

MADA—pride.

V

MAHAT—*Buddhi*, Intellect.
MAHAT-TATTVA—the principle of *Buddhi*.
MAHAVAKYAS—the four great sayings or sentences of the Upaniṣads:—

1. प्रज्ञानं ब्रह्म । (*Rigveda; Aitareya Upanishad*).
2. अहं ब्रह्मास्मि । (*Yajurveda; Brihadaranyaka Upanishad*)
3. तत्त्वमसि । (*Samaveda; Chhandogya Upanishad*).
4. अयमात्मा ब्रह्म । (*Atharva Veda; Mandukya Upanishad*).

MAHIMA—a power by which the *Yogi* attains the biggest size.
MALA—impurity as *Kama*, *Krodha*, etc.
MANANA—reflection on what you have heard (from Srutis).
MANAS—mind.
MANIPURA—the *Chakra* at the *Nabhi* or navel.
MANOLAYA—involution of the mind into its cause (*Mula Prakriti*).
MANOMAYA KOSHA—mental sheath.
MANONASA—destruction of the mind.

MANAH-PRANA-SAMBANDHA—relation between mind and energy.
MATSARYA—jealousy.
MAYA-MOHA-JALA—the jugglery or deception set up by infatuation of *Maya*.
MOHA—delusion, infatuated love.
MOKSHA—liberation.
MOUNA—vow of silence.
MRIGA-TRISHNIKA—mirage in a desert.
MUGDHA—forgetful state of mind.
MUKHYA PRANA—chief vital air.
MULADHARA—the *Chakra* at the base of the spine, wherein *Kundalini* lies dormant.
MUMUKSHATVA—intense longing for liberation.
MUMUKSHU—aspirant.
NADANUSANDHANA—enquiry into the *Anahata* sounds.
NASIKAGRA—tip of the nose.
"NETI, NETI."—"Not this, not that."

NIDIDHYASANA—profound and deep meditation on what you have heard and reflected upon (from Srutis).

NIRATISAYA ANANDA—Infinite Bliss.

NIRLIPTA—unattached.

NIRODHA—control.

NIRUDDHA—controlled.

NIRVIKALPA SAMADHI—superconscious state where there is no mind or *triputi* or any idea.

NISHTHA—one-pointed state after fixing the mind on *Brahma*.

NITYA TRIPTI—eternal satisfaction.

NIYAMA—religious observances.

OJAS—spiritual energy.

PANCHIKARANA—process of quintuplication.

PARICHCHHINNA—finite.

PAROKSHA JNANA—indirect knowledge of *Brahma* by study of Srutis.

PRAKAMYA—a *Siddhi* by which the *Yogi* touches the heaven.

PRAKRITI—Undifferentiated Nature.

PRAJNA—*Jiva* in the sleeping state.

PRANAYAMA—Control of breath.

PRANAMAYA KOSHA—vital air-sheath.

PRAPTI—a power by which a *Yogi* gets everything.

PRATIKSHA—anticipation.

PRATIPAKSHA-BHAVANA—method of substituting the opposite.

PRATYAGATMA—inner Self; *Kutastha; Brahma*.

PRATYAHARA—abstraction (of the senses).

RAGA—attachment, attraction, like, love.

RAJO GUNA—passion, motion, activity.

RASASWADA—reverie; building castles in the air; the bliss of *Savikalpa Samadhi*.

RIDDHIS—satisfaction; highest sensual delights.

RUDRA-GRANTHI—the knot of ignorance at the *Anahata chakra*.

SABDAJALA—jugglery by sound.

SADHANA—spiritual practice.

SAHAJA—natural.

SAHAJAVASTHA-natural *Nirvikalpa* state of Jivanmuktas.

SAHAJA KUMBHAKA—natural retention of breath.

SAHAJA NIRVIKALPA SAMADHI—remaining always in Super-conscious state.

SAHASRARA—thousand-petalled lotus at the crown of the head.

SAKSHATKARA—realization of *Atma*.

SAKSHI—witness.

SAMA—calmness of mind, eradication of Vāsanās.

SAMA-BHAVA—equal vision, equality.

SAMADHI-Superconscious state.

SAMASHTI—cosmic, collective, macrocosm, sum total.

SAMATA—balanced state (of mind).

SAMBHAVI MUDRA—looking at the *Trikuti* with gaze turned upwards.

SAMSKARA—impression.

SAMYAG DARSANA—direct perception of Truth.

SANGA-TYAGA—renunciation of association.

SANKALPA—thought, resolve.

SANKALPA-VIKALAPA—Will—thought and doubt.

SARVAJNA—All-knowing.

SARVAVIT—All-understanding (even the details).

SATTVAPATTI—fourth *Jnana-Bhumika* (stage of *Jnana*).

SATTWA GUNA—light, purity, goodness.

SAVIKALPA SAMADHI—*Samadhi* with *Triputi* and one idea.

SIDDHIS—psychic powers.

SOKA—grief, depression.

SRADDHA—faith.

SRAVANA—hearing of Srutis.

STHULA AVIDYA—gross ignorance that envelops all objects.

SUBHA VASANA—pure desire or tendency.
SUDDHA MANAS—pure mind.
SUDDHA SANKALPA—pure resolve.
SUSHUPTI-AVASTHA—state of deep sleep.
SWABHAVA—nature.
SWADHYAYA—study of religious books.
SWADHISHTHANA—the *Chakra* midway between *Muladhara* and *Manipura*.
SWAPNAVASTHA—dreaming state.
SWARUPA—essential nature of *Brahma*.
SWARUPAMANO-NASA—destruction of the mind with form as in Jivanmuktas.
TAIJASA—*Jiva* in the dreaming state.
TAILADHARAVAT—like the continuous flow of oil.
TAMOGUNA—inertia, darkness.
TANDRA—drowsiness.
TANMATRAS—subtle elements.
TANUMANASI—thread-like state of mind, the third *Jnana-Bhumika*.
TARANGA—wave.
TATASTHA VRITTI—indifferent mental state.
TITIKSHA—power of endurance.
"TATTWAMASI"—'thou art That', one of the Mahāvākyas.
TRIKUTI—the space mid-way between the two eye-brows.
TRIPTI—satisfaction.
TRIPUTI—the triad (seer, sight, seen; or Knower, knowledge, knowable).
TRISHNA—craving.
TUCHCHHA—trifle.
TURIYA—Superconscious state; *Nirvikalpa* consciousness; absolute consciousness.
TUSHTI—contentment.
TVACH—skin.
TYAGA—renunciation (of egoism and Vāsanās).
UDASINATA—state of being indifferent.
UDDHARSHA—excessive merriment.
UPADHI—limiting adjunct.
UPADHI-DHARMA—characteristics of the limiting adjunct.
UPARAMA—satiety, *Vairagya*, renunciation of actions.

IX

UPARATI—Same as above.

VASANA—latent desire, tendency, subtle desire.

VASITVA—one of the eight Siddhis by which the *Yogi* gets control over everything.

VASTU—entity (*Brahma*).

VIBHU—All-pervading, immense.

VIKSHEPA—tossing of mind; oscillation or fluctuation of mind.

VIKSHEPA-SAKTI—projecting power of *Maya* by which the names and forms appear.

VIKSHIPTA—gathering mind.

VIJNANAMAYA KOSHA—*Buddhi*-sheath.

VIRAT—*Samashti Sthula Sarirabhimani.*

VIRYA—semen, vital fluid.

VISHAYA—sensual objects.

VISHAYAKARA—form of objects.

VISHNU GRANTHI—the knot of ignorance at *Manipura chakra.*

VISVA—*Chaitanya* that is associated with the gross individual physical body in the waking state; *Vyashti sthula Sarirabhimani.*

VIVARTA—assumption, Super-imposition.

VRITTI—whirlpool, modification.

VRITTI-JNANA—knowledge through senses.

VRITTI-LAYA—dissolution of Vrittis.

VYASHTI—individual, microcosm.

VYAVAHARA—worldly activities.

YAJNA—Sacrifice.

YAMA—restraint.

YONI-MUDRA—that *Mudra* in which you close the ears with the two thumbs to enable you to hear the *Anahata* sounds.



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